COLLECTIO

OF THE

Primitive Fathers,

Giving Testimony of the

Faith once delivered to the Sa[illegible]

BEING

A Full Discovery of the Sentiments of the *Ancient Fathers* in the *Chief Points* of *Controversie* at present under Debate.

WITH AN

APPENDIX

Containing the Testimonies of many Eminent Prae[illegible] Asserting the Fathers to have Taught, Practised, and M[illegible] *Those Doctrines* of which they are here produced Ad[illegible]

By [illegible] Cabal.

D. Paul. ad Hebr. 12.

Habentes igitur tantam habentes circumstantem Nubem Testium — patientiam curramus ad propositum nobis certamen.

Serm. at the Visit. of Bish. of *Norw.* by *S. Crispe*, p. 6.

This will oblige us not to rest in our own Private Judgment for the Sense of Scripture, but to take the Concurrent Sense of the Catholick Church in the First and Purest Ages of it, which may reasonably be presum'd the most Authentick and Credible Witnesses of the Original Faith and Practice.

Printed by [illegible] for [illegible]

THE PREFACE.

NOvelty *in* Faith *is so great a Scandal to any that lay claim to the Truth of Christianity, that wheresoever 'tis effectually prov'd, there all Pretences immediately fall to the ground, and there can be no more of Truth in that Society, besides the Noise of it, and the Name. This all Pretenders to Orthodox Christianity are so sensible of, that they make choice of no more serviceable Engine, for the total Overthrow of Antagonists, than to prove* Novelty *against them, and that their Doctrin is not from Christ, but of a more Modern Date. Thus the Church of* Rome *is oppos'd with the Charge of* Novelty, *with Endeavours to shew, that several Articles of her Faith are not of Christ, but the Inventions of Men. The same Engine is play'd upon the Church of* England; *and she charg'd with* Novelty, *for denying those very Articles, which the Church of* Rome *is accus'd of* Novelty *for believing. And thus* Novelty, Novelty *is urg'd on both Sides, with mutual Heats, and mutual Endeavors of defeating each other, and the surer Establishment of themselves. And now amidst these violent Charges of* Novelty, *there cannot be, methinks, a more commendable Curiosity, than to look back into the Primitive Times, and take a Prospect of the past Ages of our Forefathers, and upon enquiry into their Belief, examine what Doctrin now profess'd in these our Days, agrees with theirs;*

and what stands at defiance with them. Were it allowable ~~and practicable, with the Woman~~ of Endor, *to disturb the Rest of those that sleep, calling the* Ancient Fathers *from their Graves, to demand the Solution of some Questions; we might soon be satisfied in this Point: But* Christians *cannot follow so unwarrantable an Example; we must be content to let alone their Tombs, and only look into the Monuments of their Writings, and from thence learn what was the Sentiment of their Thoughts, what their Judgment, what their Belief, when as yet alive: There will be no necessity of proposing any Questions; for in Them we may find our Queries already propos'd and answer'd. And now if amongst these Ancient Monuments, we meet with but few of the First Two or Three Centuries, we must rest contented, and only complain of the violent Persecutions and Tyrants of those Times, which gave but few leisure to write, or at least permitted not their Writings to out-live their Authors. We must be satisfied, to ask of those that follow'd them; we must enquire of the Disciples, what their Masters taught; hear from the Children, what was the Faith of their Fathers; and let the Fourth Century inform us, what was the Belief of those that went before them. If they have left but little, whereby they speak to us themselves, let it be sufficient to hear those at large, who were Witnesses of their Doctrin, were instructed by their Example, and have deliver'd to us what they receiv'd from them. Of These, and of the following Ages, God be prais'd, there is no small number, whose Works are every where to be seen; such, who in all Ages have been esteem'd Venerable; and tho' not suppos'd to have had the Assistance of the Divine Spirit, like the Evangelists; yet in their concurring Testimonies, always look'd on as unquestionable Witnesses of the Doctrin and Faith of the Church in their Times:* Men of that Exemplar Piety (*as Dr.* Stillingfleet *renders them*) of those great Abilities,

Ep. Dedic. to his Def.

Abilities, of that excellent Conduct and Magnanimity, as set them above the Contempt or Reproach of any, but Infidels and Apostates.

'Tis true, it cannot be denied, but many things in the Ancient Fathers are Obscure; their Names have been prefix'd to Books, of which they were never the Authors; Additions have been made to some of their Writings, besides the divers Mistakes of Transcribers in the publishing their Works. But what then? All this, and more, may be with Truth affirm'd of the Sacred Volume of the Bible, whose Authority notwithstanding stands firm and unshaken; and in spite of all such like Objections, is the Pure Fountain of Life. I pretend not here to make Comparisons; but in all Humility and Respect, only so far make use of This, as without derogation may serve to ease this Difficulty. Which too of it self will not be very great to any one that has perus'd the following Authorities, *when he shall find, that Those here made use of, are generally Clear, and free from Ambiguity; not Scraps, or imperfect Sentences, but fully speaking the Mind of the Writers; taken out of such Books, whose Authors are either not doubted of, or at least not wanting sufficient Grounds to prove them the Products of those whose Names they bear. I know, some are call'd in question; but 'tis upon such Grounds, that if once allow'd as Just, there will be scarce a Book extant in the World whose Author may not be reasonably doubted.*

'Twill be too long for a Preface, to examine This in particular; and very unnecessary to treat of a Thing, which has been learnedly handled by so many Eminent Pens; to whom I must refer the Reader at present. 'Tis sufficient for my purpose to mind him, that every Point here touch'd in the following Papers, is maintain'd and supported by so many Authorities of Historians *and* Fathers, *that in case any thing of weight could be produc'd against any Two or Three*

of

of them, yet would the Whole stand Firm and Secure, and be only like a Wall, which with a Stone or two taken out of it, may be inconsiderably prejudic'd indeed, but without any danger of falling.

I expose therefore the following Monuments *of* Antiquity *to the Publick; which however obnoxious to the Cavils of some, yet, I am confident, when Criticks have done their worst, can never be so lessen'd in their Authority, but to all Steddy, Judicious Persons they will be still a convincing Argument of the* Doctrin *of our* Fore-fathers, *and a* Test, *whereby to examine, how far each Point under Debate may be truly stamp'd with* Novelty.

To suspect them in any of the following Points, wherein so many of them agree, speaking, as it were, with one Mouth; to suspect them in things, for which Antiquity *never question'd them, which no Church or Prelates then in being, or succeeding, ever censur'd or condemn'd them; to suspect them in things, which never any Man yet, in all the intervening Years, has Preach'd against, or publickly disown'd, but what has been branded as an Innovator; to suspect them, I say, in These Points, is to proceed with Passion rather than Reason, and to pass Sentence, not according to the Merits of the Thing, but as the* Cause *and* Party *require.*

Had Christ or his Apostles foretold us of a total Eclipse his Church was to suffer for a Thousand Years; that the Assistance of the Holy Ghost was to be wanting to the Faithful, their Overseers and Prelates, from the Year 500, *to* 1500; *and that in all this time there was to be neither Reason, nor Zeal, nor Knowledge, nor Conscienc, nor Care of Salvation in any of the Believers, for them nor their Children; I should then with ease begin to suspect the Corruption both of* Faith *and* Fathers *in this miserable time, and receive neither the one nor the other, but upon a Good Reformation. But since I find Christ's Promise of the Holy Spirit to his*

Church,

Church, to have no other Limitation besides the End of the World, and that 'tis to continue till then, all days, *without interruption, I can look on those Ten Centuries of Sleep and Corruption in the Church, to be no more than a Dream of the Reporters; and cannot think of defaming the* Belief *of that time, and rejecting the Volumes of the* Fathers *for so many Libels, till I have better Grounds than the* Suspicions *of those, whose Interest it is to have 'em thought no better.*

Having allow'd therefore, that some Texts of the Fathers *are ambiguous, and that in some places, if taken* alone, *and separate from the Context, they seem to favour Opinions quite different from those, which they are here quoted to maintain: Yet I must upon good Consideration affirm, That if those Places are examin'd with due relation to what goes before and follows; if respect be had to the* Design *and* Occasion *of the Fathers Discourses; if their Expressions and ways of speaking familiar to them, be rightly consider'd; if other Places be weigh'd, wherein they designedly treat of that Subject; if the Obscure Texts be expounded by Others that are Plain and Clear, and not, on the contrary, the Clear ones expounded by the Obscure; if these Rules, I say, be observ'd, there's scarce any thing of the* Fathers, *but what will be free from Ambiguity; and no danger of their abetting any other Doctrin, besides That which in the following Papers they professedly and evidently own.*

Remember therefore, Judicious Reader, *that in the following* Authorities, Antiquity *and the* Ancient Fathers *speak; they inform you what was the Faith and Profession of those* Primitive Times; *they declare to you what Doctrin was* then *reputed Orthodox, and by their vigorous and zealous Opposition let you know, what Opinions they thought to be no better than* Antichristian. *They spent their Lives in the Study of Christianity; their whole Business was the Reading the Scriptures, and expounding them according to*

the

the Tradition receiv'd from the Apostles; Many of them lost their Liberty and Lives for Christ's sake: And if these are of no credit with you, let me know whom you can trust, when you have rejected these. When the Holy Fathers *are disesteem'd by you, and reputed as Erroneous, I would willingly know whose Judgment you can rely on, whether your own, or which of your Teachers. When the* Fathers *lie under the Scandal, of not to be trusted in what they deliver, I think there's none that presumes to teach, but must of necessity be suspected. Receive therefore these, and give ear to them as they deserve: They speak here both* Latin *and* English. **The* Latin *is out of such Editions as are most Authentick; and for the* English, *I hope you will find nothing in it but the Sense of the Original: The Translator is not conscious of being influenc'd either by Passion or Party in the Performance; and if it vary any thing from the Mind of the Authors, he assures you 'twas Mistake, and not Design.*

* But let the reader observe that 22 of the christian Authorities wrote in Greek not in Latin. Nimirum Trento consulit Pontifex original before he can depend on the Latin Version given by the Authors

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The Church of Rome has officially declared that the Fathers are not for her, for there are few of them whom she has not placed in the Index expurgatorius. where we find Romish Writers censured for referring to places adverse to Popish Doctrines.

A CATA-

A CATALOGUE OF

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Against the *Donatists*,

Against the *Gnosticks*, *Marcionits*, and *Valentinians*,

NUBES

NUBES TESTIUM:

OR, A

COLLECTION

OF THE

Primitive Fathers.

Of the Donatists.

IN the Year of *Christ* Three hundred and six, being the First of *Constantine the Great*, a Schism and Heresie began, which from *Donatus* Bishop of *Carthage*, a principal Abettor and Patron of it, was call'd the Heresie of the *Donatists*. They taught, That the Catholick Church, which till that time had been spread over the whole World, being infected by the *Vices* and *Errors* of some (1) Prelates and other wicked Men, quite fail'd, and was no where to be found but in *Africa*, where *Donatus* was Bishop. For the more plausible Defence of this their Doctrine, they made use of that place in the *Canticles*, (c. 1.) *Indica mihi, quem diligit anima mea, ubi pascas, ubi cubes in Meridie : Tell me, O thou whom my Soul loveth, where thou feedest, where thou liest at* Noon. Persuading their Followers, that this Text did clearly demonstrate their Country to be the *only* Seat of the *Catholick Church*, because *Africa* was the *Southern* part of the World, and plac'd under the *Meridian*. They maintain'd many other erroneous

Tenets, and were condemn'd first in a Synod at *Rome*, in the Year 313. under *Melchiades* Pope: and the next Year again in the Council at *Arles*, under *Sylvester*, where Sentence was pass'd against them, and they declar'd Hereticks by Two hundred Bishops. They were afterwards restrain'd by the Edicts of several Christian Emperors, *Constantine*, *Constans*, *Valentinian*, *Gratian*, *Theodosius*, and *Honorius*. The History of their Rise, Progress, wicked Principles, and Practises, is writ by *Optatus Milevitanus*, and St. *Augustin*; and their several Heterodox Opinions oppos'd by the same Learned Fathers, and others, who writ against them in defence of the Catholick Faith.

In Opposition to one of the Errors of the *Donatists*,

The Fathers maintain, That in the Church of Christ there are both Good *and* Wicked *Men: That her Faith remains Pure and Uncorrupted, notwithstanding the Sins of her corrupt Members; and that* their *Wickedness is not sufficient Motive for any to desert her Communion.*

S. Cyprian Ep. 51. ad Confess. ex Schism. revers. For altho' (*says he*) there are Tares in the Church, yet this ought not to diminish our Faith or Charity: that because we behold Tares in the Church, we should for that reason desert her. We only are to take care, that we grow up Corn, that when the Harvest of Christ shall be carried in, we may receive the fruit of our industry and labour. The Apostle says in his Epistle, (2 *Tim.* 2.) In a great House there are not only Vessels of Gold and Silver, but also of Wood and Clay; some Vessels of Honour, and some of

S.Cypr. Ep. 51. ad Confessores ex Schismate reversos. *Nam etsi* (inquit) *videntur in Ecclesia esse zizania, non tamen impediri debet aut Fides, aut Charitas nostra; ut quoniam zizania esse in Ecclesia cernimus, ipsi de Ecclesia recedamus. Nobis tantummodo laborandum est, ut frumentum esse possimus; ut cum cœperit frumentum Dominicis horreis condi, fructum pro opere nostro & labore capiamus. Apostolus in Epistola sua dicit,* (2 *Tim.* 2.) *In domo autem magna non solum vasa sunt aurea & argentea, sed & lignea, & fictilia, & quædam quidem honorata, quædam vero inho-*

inhonorata. Nos operam demus, & quantum possumus, laboremus, ut vas aureum, vel argenteum simus.

Hoc S. Cypriani testimonium contra Donatistas urget S. Augustinus, l. 3. cont. Crescon. c. 34. 45. & 36. ipsum sic alloquens. *Nolite calumniari separati, & ad Ecclesiam redite correcti. Cæcilianum & Socios ejus, contra quos tunc Secundus Tigisitanus contraxit, condiditque Concilium, necesse est tibi accusare, mihi non est necesse defendere. Accusa eos quantis viribus potes. Si innocentes fuerunt, nihil eis tanquam frumentis oberit ventositas tua: si nocentes fuerunt, non debuerunt propter illam zizaniam frumenta deseri, quibus nihil obfuerunt. Accusa quantum potes: vinco si non probas: vinco, si probas. Vinco, inquam, si non probas, judice teipso: vinco, si probas, teste Cypriano. Quid eos vis fuisse? Si innocentes, cur frumentis Dominicis, cum sitis zizania, calumniamini? Si nocentes, cur a frumentis Dominicis, propter zizania, separamini? Extat Ecclesia cunctis clara atque conspicua, quippe Civitas, quæ abscondi non potest super montem constituta, per quam dominatur Christus, a mari usque ad mare, & a flumine usque ad terminos Orbis terræ, tanquam semen Abrahæ multiplicatum sicut stellæ cœli, & si-*

Dishonour. Let us endeavour, and strive with all our industry, that we may become Vessels either of Gold or Silver.

This Testimony of St. Cyprian is urg'd against the Donatists by St. Augustin, l. 3. cont. Cresc. c. 34. 45. & 36. While you are separated from the Church, do not raise Scandals against her, but return into her bosom full of Repentance. You are oblig'd to accuse *Cecilianus* and his Adherents, against whom *Secundus Tigisitanus* fram'd a Council; but I have no necessity of speaking in their behalf. Accuse them as fiercely as you can. If they were innocent, your blowing against them will do them no injury, as being good Corn: If they were guilty, yet, for these Tares, you ought not to have thrown by the Corn too, which receiv'd no prejudice from them. Accuse them all you are able: I shall gain the Cause, whether you make good your Evidence, or no. If you cannot do it, you your self will yield; and if you can, yet *Cyprian* will give Sentence in my favour. What will you have them to have been? If they were innocent, why do you, being Tares, defame them, who are good Corn? If they were guilty, why do you separate from the Corn, upon the account of the Tares? The Church

is manifest and conspicuous to all, being a City built upon a Hill, which cannot be hid, in which Christ governs from Sea to Sea, and from the River to the ends of the Earth, as being the Seed of *Abraham*, multiplied like the Stars in the Heaven, and like the Sand of the Sea, in whom all Nations are blessed. ——That this Church ought not to be accus'd for her good Corn, your selves avow: that she ought not to be deserted for her Tares, learn of *Cyprian*, who thus expresses himself: For altho' there are Tares in the Church, yet this ought not to diminish our Faith or Charity; that because we behold Tares in the Church, we should for that reason desert her. You say, that by the contagion of the scandalous *Africans*, the Church perish'd throughout the whole World, and that the only Remnant of it is to be found with *Donatus* and his Followers, as being sound Corn, purg'd both from Tares and Straw: in this flatly contradicting *Cyprian*, who affirms, that the Good do not perish in the Church by the mixture of the Evil; and that the Evil cannot be separated from the Good before the Day of Judgment.

cut arena maris, in quo benedicuntur Gentes.——Hæc ut in frumentis suis non accusaretur, aut propter zizania non desereretur; unum horum vobis etiam vos ipsi respondete, alterum Cypriani monitis discite. Ipsius enim verba sunt attestantis & dicentis: Nam etsi videntur in Ecclesia esse zizania, non tamen impediri debet aut Fides, aut Charitas nostra; ut quoniam zizania esse in Ecclesia cernimus, ipsi de Ecclesia recedamus. Vos contagione malorum Afrorum periisse dicitis de Orbe terrarum, & in parte Donati ejus reliquias remansisse, tanquam in frumentis, a zizaniis & palea separatis, contra Cyprianum apertissime sentientes, qui dicit nec malorum permixtione bonos perire in Ecclesia, nec eosdem Malos posse ante tempus judicii divini à Bonorum permixtione separari.

S. Hierom in his Dialogue against Lucifer. The Ark of *Noah* (*says he*) was a Type of the Church. As in that were all sorts of Living Creatures; so in this are Men of all Nations and Qualities: as there were the Leopard

S. Hieronymus in Dialogo contra Lucifer. *Arca Noæ* (inquit) *Ecclesiæ typus fuit. Ut in illa omnium animantium genera, ita & in hac universarum & Gentium, & morum homines sunt; ut ibi pardus & hædi, lupus*

lupus & agni: ita & hic justi & peccatores; id est, vasa aurea & argentea cum ligneis & fictilibus commorantur.

and Kids, the Wolf and Lambs; so here are Just men and Sinners, that is, Vessels of Gold and Silver, together with those of Wood and Clay.

S. Augustinus lib. de Unico Baptismo, contra Petilianum, c. 16. *Non sane*, inquit, *parva est, parumque gloriosa consolatio cujuscunque nostrum, si ab inimicis Ecclesiæ, cum ipsa Ecclesia criminamur. Ejus tamen defensio non in eorum hominum defensione consistit, quos isti nominatim falsis criminationibus appetunt. Prorsus qualescunque fuerint, nihil præjudicat Ecclesiæ Catholicæ toto terrarum orbe diffusæ: nullo modo eorum innocentiâ coronamur: nullo modo eorum iniquitate damnamur. Si boni fuerunt, in Areæ Catholicæ tritura tanquam grana mundati sunt. Si mali fuerunt, in Areæ Catholicæ tritura, tanquam stipulæ comminuti sunt. Intra istam aream boni & mali esse possunt: extra eam boni esse non possunt. Quisquis ab hac unitate vento superbiæ, tanquam sola palea separatur, Areæ Dominicæ propter commixtam paleam quid calumniatur?*

S. Augustin, lib. de Unic. Bapt. cont. Petil. c. 16. 'Tis a great and glorious comfort to every one of us, if, together with the Church, we are also maliciously defam'd by her Enemies. But the Credit of the Church is not at all concern'd in the vindication of those men, whom they so falsly accuse. Whether they are guilty or innocent, the Catholick Church spread over the whole World, receives no prejudice from them. Their Innocence will never crown us, neither are we to be condemn'd for their Iniquity. If they are good, they are like sound Corn in the Floor of the Catholick Church; but if wicked, they are crush'd in the same Floor like Stubble. Within this Floor there may be both good and wicked Men: but there can be no Good out of it. He that is separated from its Unity, like meer Chaff, by the Wind of Pride, why do's he calumniate the Floor of *Christ*, because it has a mixture of Chaff?

Another Error of the Donatists *was, that they taught, That the Catholick Church spread over the World, was corrupted, and had fail'd, and was no where to be found, but with them in* Africa.

In

In Opposition to this Error,

The Fathers maintain, That the Catholick Church cannot fail, as being assisted by the Spirit of God.

S. Augustin, Enarr. 2. in Psal. 101. *upon these Words,* In the assembling the People together in one, and Kings to serve our Lord. He answered him in the way of his strength; *writes thus:* —— But that Church which was spread through all Nations, now has no longer a Being, it is quite lost. This is the cry of those who are not in the Church. O impudent clamour! She is not, because you do not belong to her? See that you for that reason have not lost your Being: for she will have a Being, tho' you have none. This abominable and accursed Calumny, full of Presumption and deceit, void of all Truth, Wisdom, and Reason, idle, temerarious, rash, and pernicious, the Spirit of God foresaw, when even as it were against them, he proclaim'd her Unity: *In assembling the People together in one, and Kings to serve our Lord.* And when he subjoyn'd, His Praise return'd him answer, to wit, *Jerusalem* our Mother, to be call'd from Banishment, being more plentifully accompanied with a numerous Offspring, than she who had a Husband. Because there

S. Augustinus Enarrat. 2. in Psal. 101. ad illa verba, *In conveniendo populos in unum, & Reges ut serviant Domino; respondit ei in via virtutis suæ,* sic habet: ——*Sed illa Ecclesia, quæ fuit omnium Gentium, jam non est, periit. Hoc dicunt, qui in illa non sunt. O impudentem vocem! Illa non est, quia tu in illa non es? Vide ne tu ideo non sis: nam illa erit, etsi tu non sis. Hanc vocem abominabilem & detestabilem, præsumptionis & falsitatis plenam, nulla veritate suffultam, nulla sapientia illuminatam, nullo sale conditam, vanam, temerariam, præcipitem, perniciosam, prævidit Spiritus Dei, & tanquam contra illos cum annuntiaret Unitatem: In conveniendo populos in unum, & regna ut serviant Domino. Cumque subdidisset, Respondit ei utique laus ejus, utique Hierusalem mater nostra de peregrinatione revocanda, fœtosa cum multis filiis, magis quam ea quæ habebat virum. Quoniam quidam dicturi erant contra, Fuit, & non est: exiguitatem, inquit, dierum meorum annuntia mihi. Quid est quod nescio qui recedentes*

dentes a me, murmurant contra me? Quid est, quod perditi me periisse contendunt? Certè enim hoc dicunt, quia fui, & non sum: Annuntia mihi exiguitatem dierum meorum. Non a te quæro illos dies æternos; illi sine fine sunt, ubi ero, non ipsos quæro: temporales quæro; temporales dies mihi annuntia. —— Et annuntiavit, nec vacua fuit vox ista. Quis annuntiavit mihi nisi ipsa via? Quomodo annuntiavit? Ecce ego vobiscum sum usque ad consummationem sæculi.

were to arise some, that would say against her, 'Tis true, she was; but now she is perish'd: Shew me, says she, the fewness of my days. What is the reason, that some, I know not who, going out from me, murmur against me? Why will the lost Persons needs have me lost? For this is their cry against me, That I was, but now I have no being: Shew me the fewness of my days. I do not enquire for my days in the next World, those are without end; 'tis not those days of Eternity I ask for. I desire to know of my continuance in this world, these days I desire you to shew me. And he has shew'd me, neither was the Answer insignificant. And who was it, but he that is the very Way? And what was the Information he gave me? *Behold I am with you to the end of the world.*

Tertullianus, lib. de Præscrip. adversus Hæreticos, c. 28. ait; *Age nunc, omnes erraverint Ecclesiæ, nullam respexerit Spiritus Sanctus, uti eam in veritatem deduceret, ad hoc missus a Christo, ad hoc postulatus de Patre, ut esset Doctor veritatis: neglexerit officium Dei villicus, Christi vicarius, sinens Ecclesias aliter interim intelligere, aliter credere, quam ipse per Apostolos prædicabat: ecquid verisimile est, ut tot ac tantæ in unam fidem erraverint?*

Tertull. l. de Præsc. adv. Hæret. c. 28. What then, *says he*, have all the Churches err'd? did the Holy Ghost take care of none, to lead them into Truth, being for this very reason sent by *Christ*, being for this intention petition'd of the Father, that he might teach them all Truth? I'le warrant you the Steward of God, and Vicar of *Christ*, neglected his Duty, letting the Churches in the mean time understand and believe otherwise than He taught by his Apostles: And is it likely, that so many, and such diffus'd Churches, should all err, and yet meet in one Faith?

Id.

Id. ib. c. 29. Howſoever Error crept into the Church, yet it ſeems it prevail'd ſo long as there were no Hereſies. Truth, no doubt, waited for ſome Followers of *Marcion* or *Valentinus* to ſet her at liberty: and in the mean time there was neither Preaching nor Believing aright, Baptiſm was ill adminiſtred, the Works of Faith, Vertues, and Gifts were ill put in practice, ſo many Prieſtly Functions and other Duties were perform'd amiſs, and ſo many laid down their Lives to no purpoſe.

S. Cyprian Ep. 69. *ad Flor. Pap. Chriſt* in the Goſpel, *ſays he*, when his Diſciples went away from him, as he was ſpeaking, turning to the Twelve, ſaid, *What, will you alſo depart? Peter* anſwered him, *Lord, to whom ſhall we go? Thou haſt the words of eternal life, and we believe and have known, that thou are the Son of the Living God. Peter* ſpeaks there, upon whom the Church was built, declaring in the name of the Church, that tho' great numbers of ſuch ſtubborn and ſelf-will'd People, as will not ſubmit, become Deſerters, yet the Church will never fall from *Chriſt*; which Church is the People united to the Prieſt, and the Flock following their Paſtor.

Idem. l. ſing. de Unit. Eccl. The Church, having receiv'd the Light of Chriſt, ſpreads its

Idem ib. c. 29. *Quoquo modo ſit erratum; tam diu utique regnavit error, quamdiu hæreſes non erant. Aliquos Marcionitas & Valentinianos liberanda Veritas expectabat: interea perperam evangeliſabatur, perperam credebatur, tot millia millium perperam tincta, tot opera fidei perperam adminiſtrata, tot virtutes, tot chariſmata, perperam operata: tot Sacerdotia, tot miniſteria perperam functa: tot denique Martyria perperam coronata.*

S. Cyprianus, Ep. 69. ad Florentium Papianum. *Dominus in Evangelio*, ait, *cum eum loquentem Diſcipuli derelinquerent, converſus ad Duodecim, dixit, Nunquid & vos vultis abire? Roſpondit ei Petrus dicens: Domine, ad quem ibimus? Verba vitæ æternæ habes, & nos credimus, & cognovimus, quoniam Tu es Filius Dei vivi. Loquitur illic Petrus, ſuper quem ædificata fuerat Eccleſia; Eccleſiæ nomine docens & oſtendens, quia etſi centumax & ſuperba obaudire nolentium multitudo diſcedat; Eccleſia tamen a Chriſto non recedit, & illi ſunt Eccleſia, plebs Sacerdoti adunata, & Paſtori ſuo grex adhærens.*

Idem, lib. ſingulari de Unit. Eccleſiæ. *Eccleſia*, inquit, *Domini luce perfuſa per Orbem totum*

totum radios suos porrigit, unum tamen lumen est, quod ubique diffunditur, nec Unitas Corporis separatur: ramos suos in universam terram copia ubertatis extendit; profluentes largiter rivos latius expandit; unum tamen caput est & Origo una, & una mater, fœcunditatis successibus copiosa. Illius fœtu nascimur, illius lacte nutrimur, spiritu ejus animamur. Adulterari non potest Sponsa Christi, incorrupta est & pudica: unam domum novit; unius cubiculi sanctitatem casto pudore custodit. Hæc nos Deo servat, hæc filios regno, quos generavit assignat.

Rays through the whole World; yet it is one Light which is thus diffus'd, neither is the Unity of the Body at all injur'd by it: by her Fertility her Branches reach over the Earth, and every place is water'd by her copious Streams; yet there is but one Head, and one Fountain, one Mother rich in her numerous Issue. By her Fruitfulness we are born, we are nourish'd by her Milk, and we are enliven'd by her Spirit. The Spouse of Christ cannot become an Adulteress, she is uncorrupt and pure, she knows but one House, and with a chast Modesty secures the sanctity of one Chamber. She it is that preserves us for Heaven, and gives to her Children which she has brought forth the Inheritance of a Crown.

Hinc S. Augustinus, lib. 1. contra Cresconium Grammaticum, c. 33. ait, *Scripturarum a nobis tenetur veritas, cum hoc facimus, quod Universæ jam placuit Ecclesiæ, quam ipsarum Scripturarum commendat authoritas: ut quoniam Sancta Scriptura fallere non potest, quisquis falli metuit hujus obscuritate quæstionis, eandem Ecclesiam de illa consulat, quam sine ulla ambiguitate sancta Scriptura demonstrat.*

Hence S. Augustin, lib. 1. *cont. Cresc. Gram. c.* 33. *says*, That then we follow the Truth of the Scriptures, when we do that which hath seemed good to the whole Church, which Church is commended to us by the Authority of the Scripture: to the end that because Holy Writ cannot deceive, whosoever is afraid of being deceiv'd by the difficulty of this Question, may consult the Church concerning it, which, without leaving room to doubt, the Holy Scripture demonstrates.

The Donatists, *upon the Presumption, that the Catholick Church spread over the World, had been infected with Errors, and fail'd, separated themselves from her Communion.*

Upon which,

The Fathers unanimously declare, That whosoever breaks the Unity of the Church, upon any Pretext whatsoever, by making Divisions, is guilty of Schism, and can have no hopes of Salvation, but by returning from whence they went out.

S. Cyprian, Ep. 69. having said, That the Church is the People united to the Priest, and the Flock following their Pastor, adds; Whence you must know, That the Bishop is in the Church, and the Church in the Bishop: and whosoever is not united with the Bishop, is no Member of the Church: and that they in vain flatter themselves, who having broken the Peace with the Priests of God, steal to private Meetings, and persuade themselves, that they retain a Communion with some in secret. Whenas the Church which is Catholick, is One, without separation or division, closely knit together, and united by the tie of the agreeing Priests.

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contention with the Priests? Can they think that Christ is with them in their Meetings, being assembled out of the Unity of the Church? Such as these, tho' they suffer Death in the confession of his Name, yet is not their Blood capable of washing out this Stain: the unpardonable and horrid Crime of Schism is not to be expiated by Suffering: He can be no Martyr, who is not in the Church.—— They are Enemies to God, who would not keep Peace in his Church, tho' they deliver their Bodies to be burnt, or are torn to pieces by wild Beasts, yet this will never be a Crown of their Faith, but a Punishment of their Treachery; nor a glorious Issue of a Christian Courage, but a desperate End: Such an one may be put to death, but he can never be crown'd.

cum collecti fuerint, opinantur, qui extra Ecclesiam Christi colliguntur? Tales, etiamsi occisi in confessione nominis fuerint, macula ista nec sanguine abluitur; inexpiabilis & gravis culpa discordiæ, nec passione purgatur: esse Martyr non potest, qui in Ecclesia non est.—— Cum Deo manere non possunt, quia esse in Ecclesia Dei unanimes noluerunt; ardeant licet flammis, & ignibus traditi, vel objecti bestiis animas suas ponant, non erit illa fidei corona, sed pœna perfidiæ; nec religiosæ virtutis exitus gloriosus, sed desperationis interitus: Occidi talis potest, coronari non potest.

Id. infra. Whosoever is separated from the Church, is abominable, and to be avoided. Can any one think himself to have a part with Christ, who is an Enemy to his Priests; Who cuts himself off from the Communion of his Clergy and People? He bears Arms against the Church, resists the Ordinance of God, being an Enemy of the Altar, a Rebel against the Sacrifice of Christ, in Faith perfidious, sacrilegious in Religion, a disobedient Servant, an ungracious Son, a false Brother, who con-

Idem infra. *Aversandus est, atque fugiendus, quisquis fuerit ab Ecclesia separatus. An esse sibi cum Christo videtur, qui adversus Sacerdotes Christi facit? Qui se a Chri ejus, & plebis societate secernit? Arma ille contra Ecclesiam portat, contra Dei dispositionem repugnat, hostis Altaris, adversus Christi Sacrificium rebellis, pro fide perfidus, pro Religione sacrilegus, inobsequens servus, filius impius, frater inimicus, contemptis Episcopis, & Dei Sacerdotibus derelictis, constituere audet aliud Altare,*

Altare, precem alteram illicitis vocibus facere, Dominicæ Hostiæ veritatem per falsa Sacrificia profanare.

temning the Bishops, and forsaking the Priests of God, dares to set up another Altar, use other Prayers in unallow'd Words, and profane the Truth of the Christian Host by false Sacrifices.

Optatus Milevitanus, l. 1. cont. Parmen. sic Donatistas alloquitur. *Deserta Matre Catholica, impii filii dum foras excurrunt, & se separant (ut vos fecistis, a radice Matris Ecclesiæ, invidiæ falcibus amputati) errando rebelles abscedunt.*

Optatus Milevitanus, l. 1. cont. Parm. speaks thus to the Donatists. Whilst wicked Children, forsaking their Catholick Mother, run away and separate themselves (as you have done, who through envy are cut off from the Unity of your Mother the Church) falling into Errors, they turn rambling Rebels.

Idem infra l. 2. eosdem sic alloquitur. *Intelligite vel sero vos esse filios impios, vos esse ramos fractos ab arbore, vos esse abscissos palmites a vite, vos esse rivum concisum a Fonte. Non enim potest esse Origo rivus, quia parvus est, & non de se nascitur; aut arbor a ramo concidi, cum arbor fundata suis radicibus gaudeat, & ramus, si fuerit exsectus, arescat.*

And after, l. 2. he speaks thus to them. Understand, tho' late, that you are ungodly Children, that you are Boughs broke from the Tree, Branches cut off from the Vine, a Stream divided from its Fountain. And no Stream can be a Fountain, because of its scarcity of Water, and springs not from it self: Neither can a Tree be broke off from its Branch, because a Tree has Roots of its own, on which it stands fix'd; but a Branch, if it be divided, immediately withers.

S. Irenæus, lib. 4. adverſ. Hæres. c. 43. *Eis* (inquit) *qui in Ecclesia sunt Presbyteris obaudire oportet, his qui successionem habent ab Apostolis, sicut ostendimus, qui cum Episcopatus successione, charissima veritatis certum, secundum placitum Pa-*

S. Irenæus, l. 4. adv. Hær. c. 43. We are bound to obey (*says he*) those Priests who have their Succession from the Apostles, as I have prov'd, who with the Succession of their Episcopal charge, have receiv'd, according to the Ordinance of God, a sure Gift of

of Truth. But for others, who are not in Communion with the Principal Seat, in whatsoever place they hold their Meetings, we are to look on them either as Hereticks, and Men of pernicious Doctrine; or as Schismaticks, full of Pride and Self-love; or finally, as Hypocrites, carrying on their Design in hopes of Gain, and for Vain-glory. And all these are Enemies to Truth: and such as are Hereticks, who bring strange Fire to the Altar of God, that is, strange Doctrines, shall be consum'd with Fire from Heaven, like *Nadab* and *Abiu*, (*Lev.* 10.) Such as rebell against the Truth, and set on others against the Church, shall be devour'd by Hell, swallow'd up by the Earth, as were the Complices of *Chore*, *Dathan*, and *Abiron*, (*Num.* 16.) And those who make Schisms, and break the Unity of the Church, shall have the same punishment as *Jeroboam* had, from the Hand of God, (3 *Reg.* 14.)

tris acceperunt. Reliquos vero, qui absistunt a principali Successione, & quocunque loco colliguntur, suspectos habere, vel quasi hæreticos, & malæ sententiæ; vel quasi Scindentes (Schismaticos) *& elatos, & sibi placentes; aut rursus ut Hypocritas, quæstus gratia, & vanæ gloriæ hoc operantes. Omnes autem decidunt a veritate: & hæretici quidem alienum ignem afferentes ad altare Dei, id est, alienas Doctrinas, a cœlesti igne comburentur, quemadmodum Nadab & Abiu,* (Lev. 10.) *Qui vero exurgunt contra veritatem, & alteros adhortantur adversus Ecclesiam Dei, remanent apud inferos, voragine terræ absorpti, quemadmodum qui circa Chore, Dathan, & Abiron,* (Num. 16.) *Qui autem scindunt & separant unitatem Ecclesiæ, eandem quam Jeroboam pœnam percipiunt a Deo,* (3 Reg. 14.)

Id. ib. c. 62. And he will judge those who make Schisms, who are abominable, void of the Love of God, and having more concern for their own Convenience, than for the Unity of the Church; who for any inconsiderable Reasons divide and break asunder the great and glorious Body of Christ, and endeavour, as much as lies in them,

Idem ibid. c. 62. *Judicabit autem & eos*, ait, *qui Schismata operantur, qui sunt immanes, non habentes Dei dilectionem, suamque utilitatem potius considerantes, quam Unitatem Ecclesiæ: & propter modicas & quaslibet Causas, magnum & gloriosum Corpus Christi conscindunt & dividunt, & quantum in ipsis est, interficiunt, pacem loquentes*

loquentes, & bellum operantes; vere liquantes culicem, & camelum transglutientes. Nulla enim ab eis tanta potest fieri correptio, quanta est Schismatis pernicies. Judicabit & omnes eos, qui sunt extra veritatem, id est, qui sunt extra Ecclesiam: ipse autem a nemine judicabitur.

utterly to ruin it, having Peace in their Mouths, but working nothing but Destruction, truly straining at a Gnat, and swallowing a Camel. For whatsoever Evil they design to redress, 'twill be much less than the Evil of Schism. He will likewise judge all those who believe not the Truth; that is, such as are out of the Church: but he shall be judg'd by none.

Dionysius Alexandrinus Epist. ad Novatum, inscripta apud Eusebium, Hist. Eccl. l. 6. c. 45. Edit. Vales. eundem Schismaticum sic alloquitur. *Si quidem invitus, ut asseris, eo deductus es; id nobis ostendes, tua sponte redeundo: satius quidem fuerit quidvis pati, ne Ecclesia Dei discinderetur. Nec minus gloriosum fuisset idcirco subire Martyrium, ne Ecclesiam scinderes, quam ut ne idolis sacrificares. Imo illud quidem meo judicio, illustrius extitisset: Hic enim pro suâ unius anima; illic pro omni Ecclesia martyrium quis sustinet. Si tamen, vel nunc persuaseris fratribus, aut eos coegeris, ut ad concordiam redeant, majus tibi meritum erit, quam culpa. Et hæc quidem non imputabitur, illud vero prædicabitur. Quod si, Fratribus parere recusantibus, id efficere non potes, tuam ipsius animam serva. Opto te paci studentem in Domino, bene*

Dionysius Alexandrinus Epist. ad Novat. apud Euseb. Hist. Eccl. l. 6. c. 45. Ed. Vales. where he speaks to Novatus a Schismatick, thus. If you were forc'd to espouse the Cause, as you say, against your will, your voluntary returning back again, will be the best Demonstration of the truth of it. 'Tis far better to undergo the worst of Evils, than to occasion Division in the Church of God. And 'tis no less glorious to suffer Martyrdom for the prevention of Schism, than for refusing to sacrifice to Idols: nay that, in my opinion, is the more commendable: for the one lays down his Life for the particular good of his Soul; but the other, for the good of the whole Church. But if even now at last you will persuade or compel your Brethren to be reconcil'd to the Church, your Merit will be greater than your Sin. This will be divulg'd abroad in your commendation, and that shall not

not be laid to your charge. And in case you cannot effect this, through the obstinacy of your Brethren; yet save your own Soul. I wish you all Health, labouring for the Peace of the Church. *Thus wrote Dionysius to Novatus.*

valere. Hæc Dionysius ad Novatum scripsit.

S. John Chrysostome, Hom. 11. *in c.* 4. *Ep. ad Ephes.* This is spoken (*says he*) not only to those who rule, but also to Subjects, who are under their Government. A certain holy Man spoke a thing which was very bold, and yet he spoke it. And what was it? He affirm'd, that this Sin (*of Schism*) cannot be wash'd away even by the Blood of Martyrdom. For, tell me, for what reason do you suffer Martyrdom? Is it not for the Glory of Christ? And how can you, who desire to lay down your Life for Christ, in the mean time overthrow the Church, for which Christ shed his Blood?

S. Joannes Chrysostomus, Hom. 11. in cap. 4. Epist. ad Ephes. *Hæc dicta sunt* (inquit) *non solum ad eos qui regunt, sed etiam ad subditos, hoc est, qui ab iis gubernantur. Dixit autem vir quidam Sanctus, quod magnam præ se fert audaciam, sed tamen illud pronuntiavit. Quid hoc est autem? Affirmavit autem vir iste, ne sanguine quidem Martyrii hoc peccatum obliterari posse. Nam dic mihi: Qua de causa subis Martyrium? Nonne propter Christi gloriam? Qui pro Christo animam prodigere cupis, quomodo Ecclesiam popularis, pro qua Christus suam profudit animam?*

*S. Augustine, l. de Unit. Eccl. c.*4. Whole Christ is both Head and Body. The Head is the only begotten Son of God, and the Body his Church: Bridegroom and Bride, two in one Flesh. Whosoever believes otherwise of the Head, than is taught in Scripture, tho' they are spread over the World, as wide as the Church, yet they are not in the Church. Again; Whoever assent to the Scripture in all things

S. Augustinus, l. de Unitate Ecclesiæ, c. 4. *Totus Christus Caput & Corpus est*, inquit. *Caput Unigenitus Dei Filius, & Corpus ejus Ecclesia, Sponsus & Sponsa, duo in carne una. Quicunque de ipso capite a Scripturis Sanctis dissentiunt, etiamsi in omnibus locis inveniantur, in quibus Ecclesia designata est, non sunt in Ecclesia. Et rursus; Quicunque de ipso Capite, Scripturis Sanctis consentiunt, & Unitati Ecclesiæ*

Ecclesiæ non communicant, non sunt in Ecclesia, quia de Christi Corpore, quod est Ecclesia, ab ipsius Christi testificatione dissentiunt. Verbi gratia, qui non credunt Christum in Carne venisse, de Virgine Maria ex semine David, quod apertissime Scriptura Dei loquitur; aut non in Corpore ipso resurrexisse, in quo crucifixus & sepultus est; etiamsi per omnes terras inveniantur, per quas est Ecclesia, non utique sunt in Ecclesia: quia ipsum Caput Ecclesiæ non tenent, quod est Christus Jesus. Nec in aliqua divinarum Scripturarum obscuritate falluntur, sed notissimis & apertissimis earum testimoniis contradicunt. Item quicunque credunt quidem, quod Christus Jesus, ita ut dictum est, in carne venerit, & in eadem carne, in qua natus & passus est, resurrexerit, & ipse sit Filius Dei, Deus apud Deum, & cum Patre unum & incommutabile Verbum Patris, per quod facta sunt omnia: sed tamen ab ejus Corpore, quod est Ecclesia, ita dissentiunt, ut eorum Communio non sit cum toto, quacunque diffunditur, sed in aliqua parte separata inveniatur, manifestum est eos non esse in Ecclesia Catholica.

concerning the Head, and yet refuse Communion in the Unity of the Church, they are not in the Church; because they reject the Testimony of Christ concerning his Body, which is the Church. For example: They who believe not, that Christ took Flesh, was born of the Virgin *Mary*, of the Seed of *David*, as is plainly testified in Scripture; or that he did not rise again with the same Body, in which he was Crucified and Buried, tho' in extent they can compare with the Church, yet they are no Members of the Church; because they believe not aright of the Head of the Church, who is Christ Jesus. In this not deceiv'd by any obscure Text of Scripture, but contradicting what is most plain and express in it. Likewise, They who believe that Christ, as is said, was incarnate, that he arose again in the same Flesh, in which he was born, and suffer'd; that he is the Son of God, God with God, and with the Father the Only and Unchangeable Word of his Father, by which all things were made: and yet do so disagree with his Body, which is the Church, that they have no Communion with the Whole, however diffus'd, but only with some Part which is separated, 'tis evident they are not in the Catholick Church.

Again, c. 19. None can arrive to Salvation, and Life-everlasting, but he that has Christ for his Head. And 'tis impossible that any should have Christ for his Head, unless he be a Member of his Body, the Church.

Idem ib. c. 19. *Ad ipsam salutem ac vitam æternam nemo pervenit, nisi qui habet Caput Christum. Habere autem Caput Christum, nemo poterit, nisi qui in ejus Corpore fuerit, quod est Ecclesia.*

Idem Epist. 204. *ad Don. Presb. Donatist.* Being out of the Pale of the Church, separated from its Unity, and Bond of Charity, thou wouldst not escape Damnation, tho' thou shouldst be burnt alive in confession of the Name of Christ.

Idem Ep. 204. ad Donat. Presbyt. Donatist. *Foris,* inquit, *ab Ecclesia constitutus, & separatus a compage Unitatis, & vinculo Charitatis, æterno supplicio punireris, etiamsi pro Christi nomine vivus incendereris.*

Idem l. 2. *contr. Ep. Parm. c.* 11. We produce these Instructions from Holy Writ, that it may evidently appear, that there's no Wickedness can compare with the Sacrilege of Schism; because there's no just necessity for Separation: Since Good men do therfore bear with the Wicked, from whom they can receive no spiritual damage, lest by separating from them, they also spiritually divide themselves from the Good; when the consideration of preserving Peace, do's withhold or keep off the severity of Discipline; which nevertheless is put in execution when it can be done securely; and 'tis evident, Ecclesiastical Censures may work a wholesom Correction, without the Wound of Schism.

Idem lib. 2. contr. Epist. Parmeniani, cap. 11. *Hæc de Scripturis Sanctis documenta proferimus* (inquit) *ut appareat facile non esse gravius quidquam Sacrilegio Schismatis: quia præscindendæ Unitatis nulla est justa necessitas: cum sibi nequaquam spiritaliter nocituros malos ideo tolerent boni, ne spiritaliter sejungantur a bonis; cum disciplinæ severitatem consideratio custodiendæ pacis refrænat aut differt; quam tamen securitas exerit, cum apparet sine vulnere Schismatis, ad salubrem correctionem posse aliquid Ecclesiastico judicio vindicari.*

Idem de Bapt. contr. Donat. c. 5. To mistake, is Humane Frailty; but so to adhere to ones

Idem l. 2. de Baptismo, contr. Donatistas, c. 5. *Aliter sapere quam se res habet* (inquit)

quit) *humana tentatio est; nimis autem amando sententiam suam, vel invidendo melioribus, usque ad præcidendæ Communionis, & condendi Schismatis vel Hæresis Sacrilegium pervenire, diabolica præsumptio est: In nullo autem aliter sapere quam se res habet, angelica perfectio est. Qui itaque homines sumus, sed spe Angeli sumus, quibus æquales in Resurrectione futuri sumus, quamdiu perfectionem Angeli non habemus, præsumptionem Diaboli non habeamus.* Deinde urgens Donatistas subjungit, c. 6. *Respondete, Quare vos separastis? Quare contra orbem terrarum altare erexistis? Quare non communicatis Ecclesiis, in quibus Epistolas Apostolicas missas tenetis, & legitis, & secundum ipsas vos vivere dicitis? Respondete, quare vos separastis?*

own Opinion, or envy others better than themselves, as to break off Communion, to make a Schism, or broach an Heresie, is the Presumption of Devils. But to be exempt from all Mistakes, is an Angelical Perfection. We therefore that are Men, but hope to be Angels, with whom we are to be equal in the Resurrection, while we cannot arrive to the Perfection of Angels, let us not fall into the Presumption of Devils. *Then urging the Donatists, he adds, c. 6.* Tell me, why did you make a Separation? Why did you set up an Altar, in opposition to the whole World? Why do not you hold Communion with those Churches, to which the Apostolical Epistles were directed, which you keep and read, and conform to whose Doctrine, you say, you live? Answer me, Why have you made a Separation?

Idem ib. c. 6. *Non afferamus stateras dolosas, ubi appendamus quod volumus, & quomodo volumus pro arbitrio nostro, dicentes, hoc grave, hoc leve est: sed afferamus divinam stateram de Scripturis sanctis, tanquam de Thesauris Dominicis, & in illa quid sit gravius appendamus, imo non appendamus, sed a Domino appensa recognoscamus. Tempore illo, quo Dominus priora delicta recentibus*

Id. ib. c. 6. Let us not bring false Ballances, in which we may weigh what we will, and how we will, according to our own humour, pronouncing this to be heavy, this light: but let us make the Scriptures our Ballance, and in this, produc'd from the Treasury of Heaven, let us see, what is heavy. Or rather, let us not weigh it our selves, but own what is already weigh'd by God. At that

time, when by fresh Judgments God shew'd how his People ought to decline their former Sins; when an Idol was made and ador'd, (*Exod.* 22.) when the King, full of contempt, commanded the Book of the Prophet to be burnt, (*Jer.* 36.) when a Schism was attempted: The Idolatry was punish'd with the Sword; the Burning of the Book, by a Slaughter from the Enemies, and Captivity; and the Schism, by an opening of the Earth, the Authors of it being swallow'd up alive, and the rest consum'd by Fire from Heaven. Now who can doubt, in the sight of God, which was but that was most detestable punish'd with most severity?

pœnarum exemplis cavenda monstravit, & idolum fabricatum, atque adoratum est, (Exod. 22.) *& Propheticus liber ira Regis contemptoris incensus*, (Jer. 36.) *& Schisma tentatum: Idololatria gladio punita est; exustio libri bellica cæde, & peregrina captivitate; Schisma hiatu terræ, sepultis Authoribus vivis, & cæteris cœlesti igne consumptis. Quis jam dubitaverit hoc esse sceleratius commissum, quod est gravius vindicatum?*

Again, l. 3. *c.* 16. They (*says he*) who do not love the Unity of the Church, have not the Love of God within them.

Et l. 3. c. 16. *Non habent*, inquit, *Dei charitatem qui Ecclesiæ non diligunt unitatem.*

Again, Enarr. in Ps. 88. Let us love our Lord God, let us love his Church: God, as our Father, and the Church, as our Mother—— No one can offend one, and oblige the other. 'Let no body say, I go to Idols indeed, I consult Magicians and Conjurers; but yet I do not forsake the Church of God, I am a Catholick still. For thus keeping to your Mother, you offend your Father. Another says, Far be it from me, I do not go to Cunning Men, I follow not Diviners, I consult no Oracles of the Devils; but yet I am a Fol-

Idem Enarr. in Psal. 88. *Amemus Dominum Deum nostrum, amemus Ecclesiam ejus: illum sicut Patrem, istam sicut Matrem.——Nemo offendit unum, & promeretur alterum. Nemo dicat, ad Idola quidem vado, arreptitios quidem & sorsortilegos consulo, sed tamen Dei Ecclesiam non relinquo; Catholicus sum: tenens Matrem, offendis Patrem. Alius item dicit, Absit a me, non consulo sortilegum, non quæro arreptitium, non quæro divinationes sacrilegas, non eo ad dæmonia; sed tamen in parte Donati sum.*

Quid

Quid tibi prodest non offensus Pater, qui offensam vindicat Matrem? Quid prodest si Dominum confiteris, Deum honoras, ipsum prædicas, Filium ejus agnoscis, sedentem ad dextram Patris confiteris, & blasphemas Ecclesiam ejus? Non te corrigunt exempla humani conjugii? Si haberes aliquem Patronum, cui quotidie obsequereris, cujus limina serviendo contereres, quem quotidie non dico salutares, sed & adorares, cui impenderes fidelia obsequia: si unum crimen de ejus conjuge diceres, nunquid domum ejus intrares? Attendite ergo Charissimi, tenete omnes unanimiter, Deum Patrem, & Ecclesiam Matrem.

lower of *Donatus*. What will it avail thee, not to have offended thy Father, who takes revenge of those who injure their Mother? What signifies it, to own a God, to honour him, to divulge his Name; to believe in Christ, and that he sits at the Right-hand of the Father; if thou blasphemest his Church? Learn from the Example of Marriage. If you had a Patron, whom you respected above all Men, whom you did love and honour, and seek by daily Services more nearly to engage to you, and should raise but one Scandal against his Wife, do you think you should have access to his House? Take care therefore, my Beloved, unanimously to hold God your Father, and the Church your Mother.

S. Fulgentius ad Petrum Diacon. cap. 39. *Firmissime tene*, inquit, *& nullatenus dubites, quemlibet Hæreticum, sive Schismaticum, in nomine Patris, & Filii, & Spiritus Sancti baptizatum, si Ecclesiæ Catholicæ non fuerit aggregatus, quantascunque Eleemosynas fecerit, & si pro Christi nomine etiam sanguinem fuderit, nullatenus posse salvari. Omni enim homini qui Ecclesiæ Catholicæ non tenet unitatem, neque Baptismus, neque Eleemosyna quamlibet copiosa, neque mors pro nomine Christi suscepta, proficere poterit ad salutem.*

S. Fulgent. ad Petr. Diac. c. 39. Stedfastly believe, (*says he*) and doubt not at all, but that every man that is an Heretick or Schismatick, baptiz'd in the Name of the Father, and of the Son, and of the Holy Ghost, if he be not in the Unity of the Catholick Church, tho' he give never so much Alms, and lose his Life for the Name of Christ, yet he cannot be sav'd. For neither Baptism, nor liberal Alms, nor Death it self for the Profession of *Christ*, can avail a man any thing, in order to Salvation, if he do's not hold the Unity of the Catholick Church.

The

The Donatists *separating from the Catholick Church, oblig'd their Followers to have no Communion with the Bishop of* Rome, *but only with their own Bishops in* Africa.

Upon which,

The Fathers teach, That Christ built his Church upon Peter; *That the Bishop of* Rome *is the Successor of St.* Peter; *That that See is the Center of the Catholick Communion; and, That whosoever separates himself from it, is guilty of Schism.*

S. Irenæus, l. 3. c. 3. adv. Hær. Because 'tis too much to reckon up in such a Volume as this, the Succession of all Churches; 'tis only declaring the Tradition of the Church of *Rome*, the greatest, the most ancient, and most known of all others, founded and establish'd there by the two most glorious Apostles *Peter* and *Paul*; 'tis only declaring (I say) the Tradition of this Church, which it has receiv'd from the Apostles, and the Faith deliver'd and convey'd down to us by the Succession of Bishops, and we confound all such, who either through Self-love, Vainglory, Blindness, Malice, or on any other account, do unduely assemble. For 'tis necessary, that every Church should have recourse to this, by reason of its more powerful Principality.

S. Irenæus, lib. 3. c. 3. adv. Hær. *Quoniam valde longum est in hoc tali volumine omnium Ecclesiarum enumerare successiones; maximæ & antiquissimæ & omnibus cognitæ, a gloriosissimis duobus Apostolis Petro & Paulo Romæ fundatæ & constitutæ Ecclesiæ, eam quam habet ab Apostolis Traditionem, & annuciatam hominibus fidem, per successiones Episcoporum pervenientem usque ad nos, indicantes, confundimus omnes eos, qui quoquo modo vel per sui placentiam malam, vel vanam gloriam, vel per cæcitatem & malam sententiam, præterquam oportet, colligunt: ad hanc enim Ecclesiam, propter potentiorem principalitatem, necesse est, omnem convenire Ecclesiam.*

S. Optatus Milevit. l. 2. adv. Parmen. We must see, who was

S. Optatus Milev. l. 2. adv. Parmen. *Videndum est, qui, & ubi,*

ubi, prior Cathedra sederit: si ignoras disce, si nosti, erubesce. ——Negare non potes, scire te in urbe Roma Petro primo Cathedram Episcopalem esse collocatam: in qua sederit omnium Apostolorum Caput Petrus, unde & Cephas appellatus est: in qua una Cathedra unitas ab omnibus servaretur, ne cæteri Apostoli singulas sibi quisque defenderent: ut jam Schismaticus & peccator esset, qui contra singularem Cathedram, alteram collocaret: ergo Cathedra unica, quæ est prima de dotibus. Sedit prior Petrus, cui successit Linus, Lino successit Clemens, Clementi Anacletus, Anacleto Evaristus, Evaristo Sixtus, Sixto Telesphorus, Telesphoro Hyginus, Hygino Anicetus, Aniceto Pius, Pio Soter, Soteri Eleutherius, Eleutherio Victor, Victori Zepherinus, Zepherino Calixtus, Calixto Urbanus, Urbano Pontianus, Pontiano Antherus, Anthero Fabianus, Fabiano Cornelius, Cornelio Lucius, Lucio Stephanus, Stephano Sixtus, Sixto Dionysius, Dionysio Fælix, Fælici Eutychianus, Eutychiano Caius, Caio Marcellinus, Marcellino Marcellus, Marcello Eusebius, Eusebio. Miltiades, Miltiadi Silvester, Silvestro Marcus, Maroo Julius, Julio Liberius, Liberio Damasus, Damaso Siricius, hodie qui noster est Socius, cum quo nobis totus orbis commercio formatarum in una

the First Bishop, and where his Episcopal See. If thou art ignorant of this, learn: if thou knowst it, be asham'd. ——Thou canst not deny, but thou knowst, that the Episcopal Chair was first erected at *Rome* by *Peter*; in which *Peter* did sit the Head of all the Apostles, for which reason he was also call'd *Cephas*: to the end that in this one Chair, Unity might be preserv'd amongst all; and that the other Apostles might not every one maintain other Seats for themselves, in opposition to this. So that he would be a Schismatick and Sinner, whosoever should set up another Chair, to contend with this one. The Chair therefore is only one; which is the first of its Endowments. In this *Peter* sate first, *Linus* succeeded him, then *Clemens*, then *Anacletus*, then *Evaristus*, then *Sixtus*, then *Telesphorus*, then *Hyginus*, then *Anicetus*, then *Pius*, then *Soter*, then *Eleutherius*, then *Victor*, then *Zephyrinus*, then *Calixtus*, then *Urbanus*, then *Pontianus*, then *Antherus*, then *Fabianus*, then *Cornelius*, then *Lucius*, then *Stephanus*, then *Sixtus*, then *Dionysius*, then *Fælix*, then *Eutychianus*, then *Caius*, then *Marcellinus*, then *Marcellus*, then *Eusebius*, then *Miltiades*, then *Silvester*, then *Marcus*, then *Julius*, then *Liberius*, then *Damasus*, then *Siricius*, who is at this day

our

our Contemporary, with whom we and the whole World hold Communion by Circular Epistles, and agree, as one Body. Now do you declare to us the Foundation of your Chair, who pretend to be the Holy Church. ——If *Victor* were ask'd, where he sate; He could neither shew any to have been there before him, nor any Chair, but the Chair of Pestilence.——Upon what grounds is it therefore, that you pretend to usurp to your selves the Keys of the Kingdom (*of Heaven*), who by your Presumptions and Lies, have sacrilegiously set your selves in defiance against the Chair of *Peter*?——Your Ancestors took impious Resolutions, that they might make a Schism in the Church.

communionis societate concordat. Vestræ Cathedræ vos originem edicite, qui vobis vultis sanctam Ecclesiam vindicare.——Si Victori diceretur ubi sederit, nec ante se aliquem illic fuisse monstraret, nec Cathedram aliquam nisi Pestilentiæ ostenderet.——Unde est, quod claves Regni vobis usurpare contenditis, qui contra Cathedram Petri, vestris præsumptionibus & mendaciis sacrilegio militatis?—— In consilio impietatis itum est a Majoribus vestris, ut dividerent Ecclesiam, &c.

S. Cyprian, Ep. 69. There *Peter* speaks, upon whom the Church was built, teaching and shewing in the name of the Church, *&c. And Ep.* 40. God is one, *says he*, one Christ, one Church, and one Chair founded upon *Peter* by the Word of Christ. *And Ep.* 73. Christ gave this Power first to *Peter*, upon whom he built the Church, and from whence he instituted and declar'd the Origin of Unity, *&c.*

Id. Ep. 55. *ad Corn. Pont. Rom.* After this, receiving moreover a counterfeit Bishop given them by the Heretieks, they presume to take Shipping, and to carry Letters from Schismaticks and wicked

S. Cyprianus, Ep. 69. *Loquitur illic Petrus super quem ædificata fuerat Ecclesia, Ecclesiæ nomine docens & ostendens, &c.* Et Ep. 40. *Deus unus est*, inquit, *& Christus unus, & una Ecclesia, & Cathedra una super Petrum Domini voce fundata.* Et Ep. 73. *Petro primum Dominus, super quem ædificavit Ecclesiam, & unde Unitatis originem instituit & ostendit, potestatem istam dedit, &c.*

Idem Ep. 55. ad Cornelium Episc. Rom. *Post ista*, inquit, *adhuc insuper Pseudo-episcopo sibi ab Hæreticis constituto, navigare audent, & ad Petri Cathedram, atque ad Ecclesiam*

ſiam principalem, unde unitas Sacerdotalis exorta eſt a ſchiſmaticis & profanis literas ferre, nec cogitare eos eſſe Romanos, (quorum fides Apoſtolo prædicante laudata eſt, Rom. 1.) *ad quos perfidia habere non poſſit acceſſum.*

Patres Sardicenſis Concilii in Epiſt. Synodica ad Julium, P. P. *Hoc enim optimum & valde congruentiſſimum eſſe videbitur, ſi ad Caput, id eſt, ad Petri Apoſtoli Sedem, de ſingulis quibuſque Provinciis Domini referant Sacerdotes.*

Euſebius l. 5. Hiſtor. Eccl. c. 24. refert, S. Irenæum adhortatum fuiſſe Victorem Epiſcopum Romanum, de Aſiaticis Epiſcopis anathemate percellendis, ob controverſiam de Paſchate. cogitantem, ne tot Eccleſias a communione ſuſpenderet. *Victorem*, inquit, *monuit de hoc, videlicet ne tam multas Eccleſias omnino, propter traditionis ex antiqua conſuetudine inter illas uſurpatæ, obſervationem, a corpore univerſæ Chriſti Eccleſiæ penitus amputet.* Agnovit igitur S. Irenæus in Romano Pontifice poteſtatem Excommunicandi Aſiaticos Epiſcopos, licet illam non juſtam fuiſſe cauſam exiſtimaret.

S. Baſil ad cap. 2. Iſaiæ. *Illico*, inquit, *per hanc vocem, Petrus, intelligimus Jonæ filium,*

men, to the Chair of *Peter*, and the Head-Church, from whence the Prieſtly Unity had its riſe; without thinking they were *Romans* (whoſe Faith was commended by the Apoſtle, *Rom.* 1.) to whom Perfidiouſneſs can have no acceſs.

Patr. Sardic. Conc. in Ep. ad Jul. P. P. 'Twill be beſt, and moſt agreeable, if the Prieſts from all Countries have recourſe to the Head, that is, to the Seat of *Peter* the Apoſtle.

Euſebius, l. 5. Hiſt. Eccleſ. c. 24. relates, how St. Irenæus, *underſtanding that* Victor *Biſhop of* Rome *had an intention of excommunicating the Biſhops of* Aſia, *for their diſagreement in the Obſervance of* Eaſter, *admoniſhes him not to expel the Communion of the Church ſo many Prelates with their Dioceſes.* He admoniſh'd *Victor*, *ſays he*, not wholly to cut off from the Body of the Univerſal Church ſo many Dioceſes, for the Obſervance of a Tradition which from the Primitive times had been practis'd amongſt them. *In which which words St.* Irenæus *acknowledg'd in the Biſhop of* Rome *a Power of Excommunicating the Eaſtern Biſhops, tho' he did not think that a ſufficient Reaſon.*

S. Baſil. ad c. 2. Iſa. Immediately, *ſays he*, by this word *Peter*, we underſtand the Son of *Jonas*,

nas, who was of *Bethsaida*, the Brother of *Andrew*, who was call'd from being a Fisherman to be an Apostle. Who, because he excell'd the rest in Faith, had the Church built upon him.

And Ep. 74. ad Occid. Episc. de Eustathio Sebast. Where he relates, how Eustathius Sebastenus *being depos'd from his See by an Eastern Council at* Melitina *in* Armenia, *upon the producing Letters from* Liberius *Bishop of* Rome, *in the Council of* Tyana *in* Cappadocia, *he was again restor'd to his Seat without controversie.* Being expell'd his Bishoprick, *says he*, because Sentence had been pass'd against him at *Melitina*, he resolv'd upon using some means for his Redress, and it was by making his application to you. But now, what the most holy Bishop *Liberius* propos'd to him, or what he consented to, we are altogether ignorant; only that he brought a Letter with him for his being restor'd to his See: Which when the Synod at *Tyana* had read, his Bishoprick was again deliver'd to him.—Since therefore 'twas thence he grew capable of injuring the Churches, and abus'd the Confidence you gave him, to publish his Impiety, to the subversion of many; 'tis necessary that thence likewise means should be us'd for redressing these Mischiefs; and Letters sent to the Churches,

qui fuit ex Bethsaida, Andreæ fratrem, qui ex Piscatore in Apostolatus Ministerium vocatus est. Qui quoniam fide præstabat, Ecclesiæ ædificationem in seipsum recepit.

Et Ep. 74. ad Occid. Episc. de Eustathio Sebasteno. Ubi refert factum Eustathii, qui cum a Concilio Melitinensi in Armenia fuisset exauctoratus, literis Liberii Pontificis Romani, quibus suam restituebatur in Sedem, coram Concilii Tyanensis in Cappadocia Patribus prolatis Ecclesiam suam recepit, nulla quæstione habita. *Episcopatu*, inquit, *ejectus, propterea quod jam Melitinæ depositus esset, viam sibi ipsi, per quam restitueretur, excogitavit; eam videlicet, ut ad vos proficisceretur. Quæ vero sint illi a beatissimo Episcopo Liberio proposita, & ad quæ consenserit, nobis clam est; nisi quod Epistolam attulit, per quam restitueretur. Eam ubi Synodo Tyanensi exhibuit, in suum locum restitutus est.——Quoniam igitur isthinc vires accepit lædendi Ecclesias, ac publicandæ suæ impietatis fiducia, quam vos dedistis, ad subversionem multorum usus est, necesse est ut isthinc quoque veniat malorum istorum correctio, scribaturque Ecclesiis, quibus quidem conditionibus ad communionem susceptus sit.*

S. Gre-

S.Gregorius Nazian. Orat. 26. de S. Petro & S. Joanne. *Vides*, inquit, *quemadmodum ex Christi discipulis, magnis utique omnibus, & excelsis, atque electione dignis, hic Petra vocetur, atque Ecclesiæ fundamenta in fidem suam accipiat; ille impensius ametur, & supra pectus Jesu requiescat, ac reliqui Discipuli eos sibi præferri æquo animo ferant.*

declaring the Conditions upon which he was admitted to Communion.

St. Gregory Nazian. Orat. 26. *speaking of St. Peter and St. John.* You see, *says he*, how though all the Disciples of Christ were great, eminent, and worthy to be chosen, yet amongst them all, this is call'd the Rock, and has the Foundations of the Church built upon his Faith: the other is lov'd above the rest, leans upon the Breast of *Jesus*; and the other Apostles, without disturbance see these preferr'd before them.

Et in brevi Homilia de Creatione Episcopi Doarorum, de Romano Pontifice ita scribit. *Non venimus in magni illius Pastoris contemptum & ignominiam, qui splendidæ civitati præsidet. Honorabilem scimus, caput agnoscimus, sanctum vocamus tametsi injuria affecti: tantum indulgentem, & humanum Patrem filiis se præbeat, totique Ecclesiæ sedulo prospiciat.*

And in his short Homily de Creat. Episc. Doarorum, *he writes thus of the Bishop of* Rome. We do not contemn nor revile that Great Pastor, who governs that magnificent City. We know him to be Honourable, we acknowledge him the Head, we style him Holy, notwithstanding the Injury we suffer: only we desire, he will shew himself an indulgent and tender Father to his Children, and diligently take care of the whole Church.

S. Athanasius lib. de Synodis Arimini & Seleuciæ, refert quod cum Dionysium Alexandrinæ Patriarchum Orthodoxi coram Pontifice Romano accusassent; quasi de Filio Dei male sentiret; is vero ab eo Fidei suæ rationem postulasset, ille codi-

St. Athanasius lib. de Synodis Arimini & Seleuciæ, relates, how the Faithful accus'd Dionysius *Patriarch of* Alexandria, *before* Dionysius *Pope, of his being inclin'd to Arianism: how the Pope demanded an Account of his Faith, and receiv'd an Apology from him, for the quitting himself from the suspi-*

cion of Heresie. When certain of the Brethren, *says he*, accus'd the Bishop of *Alexandria* before the Pope, of teaching the Son to be a Creature, and not Consubstantial to the Father: a Synod was call'd at *Rome*, which much resented this: and the Pope wrote to the Bishop of *Alexandria*, giving him an Account of the Judgment of all present: upon which he prepar'd to make his Defence, and writ a Book, with the Title of the Confutation of his Adversaries, and his Apology for himself.

The same Father relates, Apolog. 2. *how he being expell'd from his See of* Alexandria *by the Arians, apply'd himself to* Julius *Bishop of* Rome, *who receiv'd him into Communion, and cited both him and his Adversaries to appear at his Tribunal. This appears in the Letter of* Julius, *sent to the Eastern Bishops, related by St.* Athanasius. Are you ignorant, *says he*, that according to the receiv'd Custom, you ought first to have writ to Us, that hence what was just might have been determin'd? If therefore any such suspicion had been conceiv'd there of a Bishop, it ought to have been referr'd hither to our Church. But now, having done what they pleas'd, without acquainting Us with the matter, they would have Us approve their Condemnation

cillos Apologeticos misit ad Apostolicæ sedis Antistitem, ut Hæresis suspicionem a se depelleret. *Cum quidam*, inquit, *Alexandrinum Episcopum, apud Romanum accusarent, quasi qui Filium opus, & non consubstantialem Patri diceret, & Synodus Romæ cuncta indigne tulit, & Romanus ad cognominem sibi Episcopum omnium sententiam perscripsit; ac jam inde ille se ad defensionem parans, libello suo titulum Refutationis & Apologiæ indidit.*

Idem Athanasius refert, Apolog. 2. quod cum ipse ab Arianis e sede sua Alexandrina pulsus fuisset, provocavit ad Julium Episcopum Romanum; qui ipsum in Communionem suscepit, eumque simul & ejus hostes ad Apostolicum Tribunal vocavit. Hoc liquet in Ep. Julii ad Orientales Episcopos data, de qua S. Athanasius. *An ignari estis*, inquit, *hanc consuetudinem esse, ut primum nobis scribatur, ut hinc, quod justum est, definiri possit? Quapropter si isthic hujusmodi suspicio in Episcopum concepta fuerat, id huc ad nostram Ecclesiam referri oportuit. Nunc autem nos, quos certiores minime fecerunt, postquam jam egerint quod libuit, suffragatores suæ damnationis, cui non interfuimus,*

fuimus, esse volunt. Non ita se habent Pauli ordinationes, non ita Patres docuerunt, sed fastus iste & novum studium est. Obsecro vos cum alacritate audite, pro publico bono ista scribo. Quæ enim accepimus a Beato Petro Apostolo, ea vobis significo, non scripturus alioqui; quæ nota apud vos esse arbitror, nisi facta ipsa nos conturbassent.

We had no share in. This was not done according to the Ordinance of *Paul*, neither was this Method taught you by the Fathers. 'Tis meer Pride and Innovation. I beseech you, hear me with all chearfulness, writing these things for the common good. For I signifie nothing to you, but what we have receiv'd from the Blessed Apostle *Peter*; nor would I have writ what, I presume, you know already, had not the Facts themselves given Us a disturbance.

Sozomenus l. 3. Hist. Eccles. de eadem materia sic scribit. *Julius*, inquit, *certior factus non tutum esse Athanasio in Ægypto vitam agere, eum ad se accersivit. Ad illos autem, qui Antiochiæ in unum convenerant, scripsit, atque adeo incusavit, quod clam contra Fidem Concilii Nicæni novas res moliti fuerant, quodque contra leges Ecclesiæ ipsum ad Concilium non vocarant. Nam legem esse ad Sacerdotis dignitatem epectantem, quæ pronunciat acta illa irrita esse, quæ præter sententiam Episcopi Romani constituuntur.*

Sozomenus l. 3. Hist. Eccles. writes thus of the same Subject. Julius, *says he*, being assur'd that 'twas not safe for *Athanasius* to continue in *Ægypt*, sent for him. He writ likewise to those who had been assembled at *Antioch*, reprehending them for clandestinely making Innovations, contrary to the Decrees of the Council of *Nice*; and that transgressing the Laws of the Church, they had not call'd him to the Council. For that 'tis a Law belonging to the Dignity of Priesthood, which declares those Acts to be void, which are resolv'd on without the Approbation of the Bishop of *Rome*.

Socrates refert idem l. 2. Hist. Eccles. asserens quod Concilia Orientis irrita haberentur, nisi Romani Episcopi authoritate firmarentur. *Julius* (inquit, scribens

Socrates gives the same Account, l. 2. Hist. Eccles. attesting that the Synods of the Eastern Church were void, unless they were confirm'd by the Bishop of Rome. *Julius* (*says he, speaking of the Synod at* Antioch)

tioch) Bishop of *Rome* was not present there, neither had he sent any thither to supply his Place: and this, notwithstanding the Canon of the Church commands, That no Decrees be establish'd for the Church, without the Consent of the Bishop of *Rome*.

de Synodo Antiochena) *Romanus Episcopus neutiquam aderat; neque quemquam, qui ejus locum suppleret, eo misit, idque cum Canon Ecclesiasticus jubeat, non oportere absque sententia Episcopi Romani decreta Ecclesiæ sancire.*

Theodoret concurs with the former; for relating how Pope Julius *resolv'd to determine the Cause of* Athanasius, *he writes thus.* He (*Julius*) proceeding according to the Canon of the Church, commanded them to make their Appearance at *Rome*; he order'd likewise the holy *Athanasius* to come, and answer in the Court for himself, who without delay obey'd the Summons.

Theodoretus idem afferens, de Julio Pontifice cognitionem causæ S. Athanasii suscipiente ita scribit. *Ille Ecclesiæ Canonem secutus, & eos jussit Romam venire & Divinum Athanasium quo pro se in judicio ipsi responderet, vocavit. Qui, ut primum fuit accersitus eo contendit.*

Socrates again relates, how Julius *Pope restor'd several Eastern Bishops to their Seats, who had been expell'd them by the Arians, l. 2. Hist. Eccles. c.* 11. At the same time, *says he, Paul* Bishop of *Constantinople*, *Asclepas* Bishop of *Gaza*, *Marcellus* Bishop of *Ancyra*, and *Lucius* Bishop of *Adrianople*, for several Causes accus'd and thrown out of their Churches, going to *Rome*, the Head City of the World, gave *Julius* the Bishop of *Rome* an Account of their Condition. And he, because the Church of *Rome* had a Privilege above all others, took their parts, writing very sharp Letters to the Eastern Bishops:

Socrates item refert quomodo Julius Romanus Pontifex aliquos Orientis Episcopos ab Arianis exauthoratos, suis sedibus restituit, l. 2. Hist. Eccles. c. 11. *Eodem tempore*, inquit, *Paulus Episcopus Constantinopolitanus, Asclepas Gazæ, Marcellus Ancyræ, & Lucius Adrianopolis, alius ob aliam causam accusati, & Ecclesiis suis ejecti, apud Romam omnium civitatum facile Principem versantes, Julium Episcopum Romanum de suo ipsorum statu certiorem faciunt. Ille vero quoniam Ecclesiæ Romanæ privilegium præter cæteras obtinebat, literis suis ad Episcopos*

Orientales

Orientales liberius perscriptis, illorum partes tueri studet: In Orientem literas mittit, quo & suus cuique locus restitueretur; & eos, qui illos temere abdicaverant graviter reprehenderet.

And sent Orders into the East, that they should be all restor'd to their Bishopricks; severely reprehending those who had so rashly expell'd them their Dioceses.

Sozomenus idem scribit de iisdem Episcopis, l. 3. Hist. Eccles. c. 7. *Quorum criminationes cum Episcopus Romanus intellexisset, & omnes Fidei Concilii Nicæni consentientes reperisset, in communionem recepit. Ac cum propter Sedis dignitatem cura omnium ad ipsum spectaret, singulis suam Ecclesiam restituit, scripsitque ad Episcopos Orientis, eosque incusavit, quod inconsulto de hisce viris judicassent, Ecclesiasque perturbassent, cum decretis Concilii Niceni stare nollent: deditque mandatum, ut quidam illorum, omnium nomine, ad diem constitutam accederent, perspicue declaraturi sententiam, quam de his tulerant, æquam justamque esse: quin etiam minatus est, se de reliquo non passurum eos inultos esse, nisi novis rebus studere desisterent.*

Sozomenus gives the like account of these Bishops, l. 3. Histor. Eccles. c. 7. When the Bishop of *Rome, says he*, had understood their Charge, and found they were all Orthodox, and Professors of the Faith as deliver'd in the Council of *Nice*, he receiv'd them into Communion. And because, for the Dignity of his See, the Care of all belong'd to him, he restor'd them to their Dioceses again; and directed Letters to the Eastern Bishops, reprehending them for so unadvisedly passing Sentence upon these Prelates, for disturbing the Churches, and not observing the Decrees of the Council of *Nice*. He moreover sent express Command, that some of them should make their appearance in the behalf of all, on the day appointed, to justifie the Sentence pronounc'd against these Men, as Good and Righteous. He added likewise some Threats, assuring them, that if they did not desist from these unwarrantable Practices for the future, he would not let them pass uncensur'd.

S. Chrysostom. Hom. 2. de Pœnit. in Psal. 50. *Columna illa Ecclesiæ*, inquit, *illa fidei basis, illud Apostolici chori caput,*

S. Chrysostom Hom. 2. de Pœnit. in Psal. 50. Did not *Peter*, that Pillar of the Church, that Foundation of the Faith, that Head

Head of the Apostles, deny his Master three several times? *And Hom. 3. in Act. Apost. where speaking of St.* Peter, *who assembled the First Council of the Church, and propos'd to the Apostles the Choice of one to succeed in the place of the Traytor* Judas, *he says thus*: How zealous is he! how sensible that the Flock was committed to his Charge by Christ! How do's he shew himself the Chief in this Council!——He being the Chief of all, do's with reason use Authority in this Affair, as having them all in his power. For Christ says to him, Do you being converted confirm your Brethren.——What, *says he*, might not *Peter* himself have chosen one? No doubt, he might. But he would not do it, lest he should seem to prefer any for favour. *And l. 2. de Sacerdotio, c. 1.* For what reason did he (*Christ*) shed his Blood? Certainly to gain those Sheep, the Care of which he committed to *Peter*, and his Successors.

In his Libello Supplici, *presented to* Innocentius I. *Bishop of* Rome, *he desires him to repeal the Sentence pass'd against him, by* Theophilus *Patriarch of* Alexandria, *and the other Bishops assembled in a Synod* ad Quercum. Write, *says he*, I beseech you, and by your Authority declare, that what they have thus unjustly done, when I was absent, and never

Petrus, an non semel, & iterum, & tertio Dominum abjuravit? Et Homil. 3. in Act. Apost. ubi de Sancto Petro scribens, qui convocavit primum Ecclesiæ Concilium, proposuitque Apostolis electionem alicujus in Judæ proditoris locum, ait: *Quam est fervidus, quam cognoscit creditum a Christo gregem! Quam in hoc choro Princeps est!——Merito primus omnium, authoritatem usurpat in negotio, ut qui omnes habeat in manu. Ad hunc enim dicit Christus, Et tu aliquando conversus, confirma fratres tuos.* ——*Quid*, inquit, *an non licebat ipsi* (Petro) *eligere? Licebat, & quidem maxime. Verum id non facit, ne cui videretur gratificari.* Et l. 2. de Sacerdotio, c. 1. *Quanam de causa ille* (Christus) *sanguinem effudit suum? Certe ut oves eas acquireret, quarum curam tum Petro, tum Petri successoribus committebat.*

Et in Libello Supplici, quem porrexit Innocentio I. Romano Pontifici, rogat ut rescindat exauctorationis sententiam in se latam a Theophilo Alexandriæ Patriarcha, & Episcopis in Synodo ad Quercum congregatis. *Scribite, precor, & auctoritate vestra decernite, hujusmodi inique gesta, nobis absentibus, & judicium*

judicium non declinantibus, nullius esse roboris. Porro qui talia gessere, eos Ecclesiæ censuræ subjicite. Nos autem insontes, neque convictos, neque deprehensos, neque ullius criminis reos comprobatos, Ecclesiis nostris jubete restitui.

refusing to appear, is void and of no effect. Subject them to the Censure of the Church, who have been thus presumptuous. And since I am innocent, having nothing prov'd against me, and found guilty of no Crime, command that I be again restor'd to my See.

Vincentius Lerinensis in Commonit. adverſ. Hæreſ. c. 5. *Tunc*, inquit, *B. memoriæ Stephanus Apostolicæ sedis Pontifex, cum cæteris collegis suis, sed tamen præ cæteris restitit, dignum, ut opinor, existimans si reliquos omnes tantum fidei devotione vinceret, quantum loci auctoritate superabat.*

Vincentius Lerinensis in Commonit. adverſ. Hæreſ. c. 5. Then, *says he, Stephen* of Blessed Memory, Bishop of the See Apostolick, with the rest of his Collegues, made opposition, but he above all the rest: Esteeming it, I believe, his Obligation, as much to exceed the rest in Zeal, as he did in the Authority of his Place.

S. Ambrosius l. 10. in Luc. ad c. 24. *Dominus non dubitabat*, inquit, *qui interrogabat, non ut disceret, sed ut doceret, quem elevandus in cœlum amoris sui velut Vicarium relinquebat. ——Quia solus profitetur ex omnibus, omnibus antefertur.—— Tertio Dominus, non jam diligis me? Sed amas me? interrogavit: & jam non agnos, ut primo, quodam lacte pascendos; nec oviculas, ut secundo; sed oves pascere jubetur, perfectiores ut perfectior gubernaret.*

St. Ambrose lib. 10. in Luc. ad c. 24. Christ had no doubt, neither did he ask to learn, but to teach, who it was at his Ascension he would leave behind him as Vicar of his Love.——Because he alone amongst all confesses Christ, he is preferr'd before all.—— The third time Christ did not only ask him, Dost thou love me? But, Dost thou love me entirely? And he do's not command him now, as he did the first time, to feed his Lambs, with a kind of Milk; or his little Sheep, as he did the second time; but to feed his Sheep; that so he being the more perfect, might govern those that are more perfect.

Et in Epist. 78. ad Theophilum, cui Capuana Syno-

And in his 78. Epist. to Theophilus, *whom the Synod at* Capua

had

had nam'd Arbitrator for the Decision of the Controversies of the Church at Antioch: *Where he advises* Theophilus, *that he ought to give an Account of the Cause to the* See Apostolick; *that otherwise his Sentence would not be accepted, unless it were ratified by the Bishop of* Rome. Truly we judge, *says he*, that you ought to have recourse to our Holy Brother, the Bishop of *Rome*; because we presume, you will so decide the Controversie, as shall not be displeasing to him. For by this means the Sentence you pronounce will be advantag'd; by this means you'l secure Peace and Quietness, if that be establish'd in your Council, which may not cause any Dissention in our Communion: that we also receiving your Decrees, may joyfully reap the Fruit of such a Trial, knowing what has been done, the *Roman* Church has steddily approv'd.

St. Jerome l. 1. *advers. Pelag. c.* 4. As *Plato, says he*, was Prince of the Philosophers, so was *Peter*, of the Apostles; upon whom the Church of Christ was firmly built. *And in his* 89. *Epist. to St. Augustine*: The whole Multitude, *says he*, was silent, and *James* the Apostle, together with all the Priests, subscrib'd to his Judgment. The Reader ought not to be disturb'd at these things, but look on them as

dus Provinciam commiserat judicandi de Ecclesiæ Antiochenæ dissidiis. Agnoscit namque Theophilum judicii sui relationem ad Sedem Apostolicam mittere debere, & nullius fore roboris prolatam ab illo sententiam, nisi a Pontifice Romano probetur. *Sane*, inquit, *referendum arbitramur ad Sanctum fratrem nostrum Romanæ Sacerdotem Ecclesiæ; quoniam præsumimus ea te judicaturum, quæ etiam illi displicere nequeant. Ita enim utile erit consultum sententiæ; ita pacis & quietis securitas, si id vestro statuatur Concilio, quod Communioni nostræ dissentionem non afferat; ut nos quoque accepta vestrorum serie statutorum, cum id gestum esse cognoverimus, quod Ecclesia Romana haud dubie probaverit, læti fructum hujusmodi examinis adipiscamur.*

S. Hieronymus l. 1. advers. Pelag. c. 4. *Ut Plato*, inquit, *Princeps Philosophorum, sic Petrus Apostolorum fuit, super quem Ecclesia Domini stabili mole fundata est.* Et in Epist. 89. ad S. Augustinum: *Tacuit*, inquit, *omnis multitudo, & in sententiam ejus Jacobus Apostolus, & omnes simul Presbyteri transierunt. Hæc non debent esse molesta Lectori, sed & mihi, & illi utilia, ut probemus,*

mus, ante Apostolum Paulum non ignorasse Petrum Principem hujus decreti, Legem post Evangelium non esse servandam. Denique tantæ Petrus authoritatis fuit ut Paulus in Epistola sua scripserit; Deinde post annos tres veni Hierosolymam videre Petrum, &c. Et in l. 1. adverſ. Jovinian. c. 14. *At dicis,* inquit, *super Petrum fundatur Ecclesia; licet idipsum alio in loco super omnes Apostolos fiat, & cuncti claves regni cœlorum accipiant, & ex æquo super eos Ecclesiæ fortitudo solidetur; tamen propterea inter duodecim unus eligitur, ut Capite constituto, Schismatis tollatur occasio.*

profitable both to him and me, to prove, that before the Apoſtle St. *Paul*, St. *Peter*, the Author of this Decree, knew well, that the Law was not to be obſerv'd after the Promulgation of the Goſpel. Finally, ſo great was the Authority of *Peter*, that *Paul* ſays in his Epiſtle thus: Then after three years I came to *Jeruſalem* to ſee *Peter*. *And in his firſt Book againſt Jovinian, c.* 14. But you affirm, *ſays he*, that the Church is founded upon St. *Peter*; altho' in another place, 'tis ſaid to be built upon all the Apoſtles, and that all of them receiv'd the Keys of the Kingdom of Heaven, and have the Church eſtabliſh'd equally upon them; Nevertheleſs, One is choſen of the Twelve, to the end that a Head being appointed, all occaſion of Schiſm may be cut off.

Et in Ep. 57. ad Damaſum Papam: *Quanquam igitur,* inquit, *tua me terreat magnitudo, invitat tamen humanitas. A Sacerdote victimam ſalutis, a Paſtore præſidium ovis flagito. Cum ſucceſſore Piſcatoris, & Diſcipulo Crucis loquor. Ego nullum primum, niſi Chriſtum ſequens, Beatitudini tuæ, id eſt, Cathedræ Petri, communione conſocior. Super illam Petram ædificatam Eccleſiam ſcio. Quicunque extra hanc domum agnum comederit, prophanus eſt. Si quis in arca Noe non fuerit,*

And in his 57. *Epiſtle to Pope Damaſus:* Notwithſtanding therefore, *ſays he*, your Greatneſs do's ſtrike an awe upon me, yet your Goodneſs puts me forward. I petition of the Prieſt, the Victim of Salvation; and ſince you are my Paſtor, I demand a Protection of this your Sheep. I ſpeak to the Succeſſor of the Fiſherman, to the Diſciple of the Croſs. I, following no other Leader, but Chriſt, am in Communion with your Holineſs, that is, with the Chair of *Peter*. Upon that Rock I know the

Church is built. Whoſoever eats the Lamb out of this Houſe, is profane. Whoever is not in the Ark of *Noah*, ſhall periſh in the Flood. And becauſe, for my Sins, I have retired to that Deſart, which joyns *Syria* to *Barbary*, and by reaſon of the great diſtance, I cannot always ask the Holy of our Lord from your Holineſs; I therefore follow here your Brethren, the *Ægyptian* Confeſſors; and being but inconſiderable, lie hid among theſe eminent Men. I know not *Vitalis*, I reject *Meletius*, I do not own *Paulinus*. Whoſoever do's not gather with you, ſcatters; that is, He that is not of Chriſt, is Antichriſt's. ——Wherefore I conjure your Holineſs, by our Crucified Lord, by the Redemption of Mankind, by the Conſubſtantial Trinity, that by your Letters you will give me Authority how to uſe this word *Hypoſtaſis*, in explicating the Myſtery of the Trinity. *And Ep.* 58. I cry aloud, *ſays he*, Whoever is in Communion with the Chair of *Peter*, is mine. *Meletius*, *Vitalis*, and *Paulinus* ſay they communicate with you. I could give credit, if only One ſaid it; but now either Two of them lie, or All.

peribit regnante diluvio. Et quia pro meis facinoribus ad eam ſolitudinem commigravi, quæ Syriam juncto Barbariæ fine diſterminat, nec poſſum ſanctum Domini tot interjacentibus ſpaciis a Sanctimonia tua ſemper expetere, ideo hic Collegas tuos Ægyptios Confeſſores ſequor, & ſub onerariis navibus parva navicula deliteſco. Non novi Vitalem, Meletium reſpuo, ignoro Paulinum. Quicunque tecum non colligit, ſpargit; hoc eſt, Qui Chriſti non eſt, Antichriſti eſt.——Quamobrem obteſtor Beatitudinem tuam per Crucifixum, per mundi ſalutem, per Homouſion Trinitatem, ut mihi literis tuis, ſive tacendarum, ſive dicendarum Hypoſtaſeon detur auctoritas. Et Ep. 58. ad eundem: *Ego*, inquit, *clamito; Si quis Cathedræ Petri jungitur, meus eſt. Meletius, Vitalis, atque Paulinus tibi hærere ſe dicunt. Poſſem credere ſi hoc unus aſſereret; nunc aut duo mentiuntur, aut omnes.*

And in his eighth Epiſtle to Demetrias, c. 9. And becauſe I fear, *ſays he*, nay, I hear it reported, that in ſome there yet live and ſpring up poyſonous Weeds; I

Et in Ep. 8. ad Demetriadem, c. 9. *Et quia vereor*, inquit, *imo rumore cognovi, in quibuſdam adhuc vivere & pullulare venenata plantaria, illud te,*

te, pio charitatis affectu præmonendam puto, ut Sancti Innocentii qui Apostolicæ Cathedræ Successor est, teneas fidem: Nec peregrinam, quantumvis tibi prudens callidaque videaris doctrinam recipias.

S. Augustinus in Psal. 69. *Petrus*, inquit, *qui paulo ante Christum confessus erat Filium Dei, & in illa confessione appellatus erat Petra, supra quam fabricaretur Ecclesia, paulo post, Domino dicente de futura Passione sua, ait, Absit a te Domine.*

Et l. 2. de Bapt. cont. Donat. c. 1. ubi cum retulisset illa S. Cypriani verba ex Epistola ad Quintum: *Nam nec Petrus quem primum Dominus elegit, & supra quem ædificavit Ecclesiam suam, cum secum Paulus de Circumcisione disceptaret, postmodum vindicavit sibi aliquid insolenter, aut arroganter assumpsit, ut diceret, se Primatum tenere, & obtemperari a Novellis, & Posteris sibi debere.*——Cum inquam, illa verba S. Augustinus retulisset, ait; *Ecce ubi commemorat Cyprianus, quod etiam nos in Scripturis sanctis didiscimus, Apostolum Petrum, in quo Primatus Apostolorum tam excellenti gratia præeminet, aliter quam veritas postulabat, agere*

think fit to admonish you with a pious and charitable affection, that you hold fast the Faith of Holy *Innocentius*, the Successor in the Apostolical Chair: and tho' you seem to your self prudent and subtle, yet by no means embrace any strange Doctrine.

St. Augustin in Psal. 69. *Peter, says he*, who a little before confess'd Christ to be the Son of God, and upon that Profession had been call'd the Rock, on which the Church was to be built, soon after, when our Lord was speaking of what he was to suffer, replied to him, Far be it from thee, O Lord, *&c.*

And l. 2. *de Bapt. cont. Donat. c.* 1. *where when he had quoted these words of St.* Cyprian *out of his Epistle to* Quintus: For neither *Peter*, who was the First chosen by our Lord, and upon whom he built his Church, did any thing insolently take upon him, when *Paul* argued with him concerning the Circumcision, or arrogantly tell him, that he held the Primacy, and that he ought to be obey'd by New Converts, and those that came after him.——*When St. Augustin, I say, had quoted these words, he adds*: Behold, *says he*, where *Cyprian* recounts, as we have likewise read in the Holy Scriptures, how the Apostle *Peter*, in whom the Primacy of the Apostles was so eminently re-

splendent,

ſplendent, being us'd to treat with the Jews about Circumciſion, otherwiſe than Truth requir'd, was reprehended by *Paul*, who was call'd to the Apoſtleſhip after him. *And a little after*: I am of opinion, that, without any injury, *Cyprian* the Biſhop may be compar'd in point of Martyrdom to the Apoſtle *Peter*. Yet I ought to be afraid of undervaluing *Peter*: For who is there that do's not know, that that Headſhip of the Apoſtles is more excellent than any Biſhoprick? But notwithſtanding there be a difference as to the Dignity of their Chairs; yet as they are Martyrs, their Glory is the ſame.

ſolitum de Circumciſione, a poſteriore Apoſtolo Paulo eſſe correctum. Et inferius: *Puto quod ſine ulla contumelia Cyprianus Epiſcopus Apoſtolo Petro comparatur, quantum attinet ad Martyrii coronam: cæterum magis vereri debeo ne in Petrum contumelioſus exiſtam. Quis enim neſcit illum Apoſtolatus Principatum cuilibet Epiſcopatui præferendum? Sed etſi diſtat Cathedrarum gratia; una eſt tamen Martyrum gloria.*

And in Pſal. contr. partem Donati: Reckon up the Prieſts even in the Chair of *Peter*; and in that Liſt of Fathers ſee the Order of Succeſſion. That is the Rock, againſt which the Gates of Hell ſhall never prevail.

Et in Pſal. contr. partem Donati: *Numerate*, inquit, *Sacerdotes vel ab ipſa Sede Petri: & in ordine illo Patrum, quis cui ſucceſſit, videte. Ipſa eſt Petra, quam non vincunt ſuperbæ inferorum portæ.*

In his Epiſtle to Generoſus, being the 165th. If we are to conſider the Order of Biſhops ſucceeding one another, how much more certainly, and truly to purpoſe, do we begin from *Peter*; to whom, being the Repreſentative of the whole Church, Chriſt ſaid, Upon this Rock I will build my Church, and the Gates of Hell ſhall not prevail againſt it. For *Linus* ſucceeded *Peter*, *Clemens* ſucceeded *Linus*, *Anacletus* ſucceeded *Clemens*, then

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Evaristus, &c. then *Damasus*, then *Siricius*, then *Anastasius*. In this List of Succession there's not one *Donatist* Bishop to be found.—— And now if any Faithless Brother had in all that time crept into this Order of Bishops, which beginning with *Peter*, comes down to *Anastasius*, who now sits in that Chair; yet would not this prejudice the Church, nor the Innocent Christians.

Et in Ep. 162. *Unde*, inquit, (Carthago) *non mediocris authoritatis habebat Episcopum*, (Cæcilianum) *qui posset non curare conspirantem multitudinem inimicorum, cum se videret, & Romanæ Ecclesiæ, in qua semper Apostolicæ Cathedræ viguit Principatus, & cæteris terris, unde Evangelium ad ipsam Africam venit, per communicatorias literas esse conjunctum, ubi paratus esset suam causam dicere, si Adversarii ejus ab eo illas Ecclesias alienari conarentur.*

In his 162. *Epistle*: Whence, *says he*, (*Carthage*) had a Bishop (*Cæcilianus*) of no small Authority, who might contemn his numerous Adversaries conspiring against him; because he saw himself in Communion with the Church of *Rome*, in which has always flourish'd the Prerogative of the Apostolical Chair; and likewise with other Nations, from whence *Africa* first receiv'd the Gospel, where he was ready to justifie himself, if his Adversaries should endeavour to alienate from him those Churches.

Et Ep. 92. ad Innocentium Papam I. nomine Concilii Milevitani data: *Quia*, inquit, *te Dominus gratiæ suæ præcipuo munere in Sede Apostolica collocavit, talemque nostris temporibus præstitit, ut nobis potius ad culpam negligentiæ valeat, si apud tuam Veneratione*m, *quæ pro Ecclesia*

In his 92. *Epist. to Pope Innocent I. in the name of the Council of Milevis*: Since it hath pleased God, *says he*, by his special Grace, to seat you in the Chair Apostolick, and so to qualifie you in these our Times, that it would be a Crime in us not to lay before you what is for the Church's Interest, there being no danger

ſplendent, being us'd to treat with the Jews about Circumciſion, otherwiſe than Truth requir'd, was reprehended by *Paul*, who was call'd to the Apoſtleſhip after him. *And a little after*: I am of opinion, that, without any injury, *Cyprian* the Biſhop may be compar'd in point of Martyrdom to the Apoſtle *Peter*. Yet I ought to be afraid of undervaluing *Peter*: For who is there that do's not know, that that Headſhip of the Apoſtles is more excellent than any Biſhoprick? But notwithſtanding there be a difference as to the Dignity of their Chairs; yet as they are Martyrs, their Glory is the ſame.

ſolitum de Circumciſione, a poſteriore Apoſtolo Paulo eſſe correctum. Et inferius: *Puto quod ſine ulla contumelia Cyprianus Epiſcopus Apoſtolo Petro comparatur, quantum attinet ad Martyrii coronam: cæterum magis vereri debeo ne in Petrum contumelioſus exiſtam. Quis enim neſcit illum Apoſtolatus Principatum cuilibet Epiſcopatui præferendum? Sed etſi diſtat Cathedrarum gratia; una eſt tamen Martyrum gloria.*

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ger on your side of taking it either in contempt or scorn; we do beseech your Holiness to use all your Care of Pastor, in looking after the infirm Members of Christ. For a New Heresie is lately broach'd, and a violent Storm is rais'd by the Enemies of the Grace of Christ, who by their profane Arguments endeavour to take from us the Lords Prayer.——But we hope, by the Mercy of our Lord Jesus Christ, which is never wanting to you in the discharging your Duty, and always assists you at your Prayers, that the Abettors of this perverse and pernicious Doctrine will submit to the Authority of your Holiness, which Authority is deriv'd to you by the Authority of the Holy Scripture.

suggerenda sunt, tacuerimus, quam ea tu possis vel fastidiose vel negligenter accipere: magnis periculis infirmorum membrorum Christi Pastoralem diligentiam quæsumus adhibere digneris. Nova quippe Hæresis & nimium perniciosa tempestas surgere inimicorum gratiæ Christi cæpit, qui nobis etiam Dominicam Orationem impiis disputationibus conantur auferre.——Sed arbitramur, adjuvante misericordia Domini nostri Jesu Christi, qui te & regere consulentem, & orantem exaudire dignatur, authoritati Sanctitatis tuæ de sanctarum Scripturarum authoritate deprompta, facilius eos, qui tam perversa & perniciosa sentiunt, esse cessuros.

In his 157. *Epistle to* Optatus, *where he says, that himself and the* African *Bishops went to* Cesarea, *to assemble in Council there, by express Command of the Pope:* They came, *says he,* to *Cesarea,* I being likewise present; whither we were oblig'd to go, by the Command of Venerable Pope *Zozimus,* Bishop of the See Apostolick.

Et in Ep. 157. ad Optatum data; ubi dicit se & Africanos Episcopos, jussu Summi Pontificis ad Concilium Cæsareæ venisse: *Me,* inquit, *apud Cæsaream præsente, venerunt, quo nos injuncta nobis a venerabili Papa Zozimo Apostolicæ sedis Episcopo, Ecclesiastica necessitas traxerat.*

And l. 1. *to Pope Boniface, c.* 1. *he writes thus of the Pelagians, contra duas Epist. Pelag.* Since they cease not to roar about the Fold of Christs Flock, and to pry on all sides for entrance, to worry the

Et l. 1. ad Bonifacium, c. 1. de Pelagianis ita scribit. *Cum vero non desinant fremere ad Dominici gregis caulas, atque ad diripiendas tanto pretio redemptas oves, aditus undecunque*

que rimari, communisque sit omnibus nobis, qui fungimur Episcopatus officio, quamvis ipse in eo præemineas celsiore fastigio speculæ pastoralis: facio quod possum, pro mei particula muneris, ut pestilentibus & insidiantibus eorum scriptis medentia & munientia scripta prætendam, quibus rabies, qua furiunt aut ipsa sanetur, aut a lædendis alis repellatur.

S. Cyrillus Alexandrinus l. 2. in Joannem c. 12. hæc scribit de Christo. *Discipulum instruit eum se esse, qui cuncta, etiam antequam fiant, novit; nec Simon fore jam nomen sibi, sed Petrus, prædicit; vocabulo ipso commode significans, quod in eo tanquam in Petra lapideque firmissimo, suam esset ædificaturus Ecclesiam.* Et l. 12. in Joan. c. 64. hæc habet de Petro. *Ut Princeps*, inquit, *Caputque cæterorum primus exclamat; Tu es Christus Filius Dei vivi.*

Cælestinus I. in Ep. ad Cyrillum, quæ refertur prima parte Concil. Ephesin. c. 15. Nestorius Constantinopolitanus Antistes in Hæresim labitur. Certior factus de ejus impietate Cælestinus Romanus Pontifex, vices suas committit Cyrillo Episcopo Alexandrino, ut eum Communione, & Episcopatu mulctet, si fuerit in er-

Sheep, redeem'd at such a rate: and 'tis the common Cause of us all who are Bishops, tho' you shine in a higher Orb of the Pastoral Charge: I do what I can, in my little Sphere, to oppose their pestilent and treacherous Pamphlets, with healing and fortifying Writings, that so I may either cure them of their Madness, or at least prevent the Infection of others.

St. Cyril of Alexandria, l. 2. in Joan. c. 12. writes thus of our B. Saviour. He teaches, *says he*, his Apostle, that he knew all things before they had a Being: And he foretells him, that his Name shall be no longer *Simon*, but *Peter*: very fitly intimating by that Name, that he intended to build his Church upon him, as upon a Rock or most firm Stone. *And l. 12. in Joan. c. 64. he speaks thus of Peter.* He first cries out, *says he*, as the Prince and Head of all the rest; Thou art Christ, the Son of the Living God.

Cælestin I. *in Ep. ad Cyrillum, which is cited in the First Part of the Council of* Ephesus, *c.* 15. *In the time of his Papacy* Nestorius *Patriarch of* Constantinople *began to preach a new Heresie; and* Cælestinus *Bishop of* Rome, *being inform'd of it, substituted* Cyril *Bishop of* Alexandria *in his place, to excommunicate* Nestorius, *and expel him his Bishoprick, in case he continued obstinate in his Error.*

Wherefore (*says* Cælestinus *in the forementionʼd Epistle*) taking upon you the Authority of our Chair, supplying our Place, and using our Power, see this Sentence with all rigour executed upon him; *viz.* That in case he doʼs not, within the space of ten days, to be reckonʼd from the day of this our Admonition, disown, and in express words condemn his wicked Doctrin, —— Do you immediately provide for that Church. And let him know, that heʼs in all respects cut off from the Communion of our Body. *This Council of* Ephesus *was one of the first Four General Councils.*

rore propugnando pertinax. *Quamobrem* (inquit Cælestinus dicta Epist.) *nostræ Sedis authoritate adscita, nostraque vice & loco cum potestate usus, ejusmodi, non absque exquisita severitate, sententiam exequeris; nempe, ut nisi decem dierum intervallo ab hujus nostræ admonitionis die numerandorum, nefariam Doctrinam suam conceptis verbis anathematizat.—— Illico Sanctitas tua illi Ecclesiæ prospiciat. Is vero modis omnibus se a nostro corpore segregatum esse intelligat.*

And the Fathers of the Ephesin *Council ownʼd themselves obligʼd to pass this Sentence against* Nestorius, *in obedience to the Command of Pope* Cælestin: *The Sentence pronouncʼd against the Heresiarch being deliverʼd in these words, Act.* 1. *Conc.* Being obligʼd by the Holy Canons, and by the Letter of our Holy Father and Fellow-Minister *Cælestin* Bishop of *Rome*, not without Tears we proceed to pronounce this mournful Sentence against him.

Ephesina Synodus officii loco duxit, obsequi Epistolæ Cælestini I. qua Nestorium damnabat. Sic enim habent Patres in sententia depositionis in illum Hæresiarcham lata. Act. 1. Conc. *Coacti per Sacros Canones & Epistolam Sanctissimi Patris nostri, & Comministri Cælestini Romanæ Ecclesiæ Episcopi, lachrymis subinde perfusi, ad lugubrem hanc contra eum sententiam venimus.*

In the same Ephesin *Council*, Philip *Presbyter, and Legat from the See Apostolick, speaks thus, upon occasion of the forementionʼd Letter, Act.* 2. We return our Thanks to this Holy and Venerable Synod, for that when the Letter

His consonat Philippi Presbyteri, & Sedis Apostolicæ Legati, interlocutio in eodem Concilio, Act. 2. *Gratias agimus*, inquit, *Sanctæ Venerandæque Synodo, quod literis Sancti Beatique Papæ nostri*

nostri vobis recitatis, sanctos cantus, sanctis vocibus vestris, sancto Capiti vestro, sanctis etiam acclamationibus exhibueritis. Non enim ignorat vestra Beatitudo, totius fidei, vel etiam Apostolorum Caput esse Beatum Apostolum Petrum. Ita Concilii Oecumenici Caput, nemine omnium Patrum reclamante, Romanus Pontifex appellatur. Iterum Philippus, Act. 3. *Nulli dubium, imo sæculis omnibus notum est, quod Sanctus Beatissimusque Petrus Apostolorum Princeps & Caput, Fideique columna, & Catholicæ Ecclesiæ fundamentum a Domino nostro Jesu Christo Salvatore humani generis, ac Redemptore, claves regni accepit, solvendique ac ligandi peccata potestas ipsi data est, qui ad hoc usque tempus, & semper, in suis Successoribus vivit, & judicium exercet. Hujus itaque secundùm ordinem Successor, & locum tenens Sanctus Beatissimusque Papa noster Cælestinus Episcopus, nos ipsius præsentiam supplentes ad hanc Synodum misit.*

Hinc Cælestinus Pontifex Maximus in Ep. ad Synodum Ephes. 3. p. c. 20. ait; *Longius quidem sumus positi; sed per sollicitudinem, totum propius intuemur. Omnes habet Beati Petri Apostoli cura præsentes.*

of our Holy and Blessed Father the Pope was read, with your holy Voices and Acclamations you resounded holy Songs to your Holy Head. For your Holiness knows well, that the Blessed Apostle *Peter* is the Head of all the Faithful, even of the Apostles themselves. *Thus in a General Council the Bishop of* Rome *was call'd* Head, *without any contradiction. But* Philip *goes on, Act.* 3. 'Tis doubted by none, nay 'tis confess'd by all Ages, that the Holy and ever Blessed Apostle *Peter*, the Prince and Head of the Apostles, the Pillar of our Faith, and Foundation of the Catholick Church, receiv'd from our Lord Jesus Christ the Saviour and Redeemer of Mankind, the Keys of his Kingdom; and that the Power of loosing and binding Sins was given him, who do's at this time, and will always live in his Successors, and exercise this Power. And 'tis his Successor, our Blessed Pope *Celestin*, who has sent us to this Synod, with Commission to supply his Place.

Hence Pope Celestin, *in his Epistle to this Council of* Ephesus, 3. *p. c.* 20. *says thus*; We are at a great distance indeed; but Our sollicitude for the Whole, makes it all present to us. The Care of the Blessed Apostle *Peter* keeps all Persons in his Eyes.

The General Council of Chalcedon *own'd this Supreme Authority of the Pope, inasmuch as the chief Accusation against* Dioscorus *was, That contrary to the Tradition and Practice of the Church, he had presum'd to call a Council, without the consent of the Bishop of* Rome; *as appears from the words of* Lucentius, *Legate from the See Apostolick, Act.* 1. 'Tis necessary, *says he*, he should give an account of the Judgment he has pronounc'd; since not having Authority to judge, he notwithstanding presum'd and durst Convocate a Synod without the Authority of the See Apostolick, which was ever unlawful, and without Precedent.

In an Account given by the same General Council to Pope Leo, *of the irregular Proceedings of* Dioscorus *in condemning* Flavianus, *and absolving* Eutyches, *these words are added*: Moreover, his Fury has not spar'd him, to whom the Care of the Vineyard was committed by Christ, that is, your Holiness.

The Emperor Valentinian, *in his Letter to* Theodosius *Emperor, writes thus, p.* 1. *Conc. Chal. num.* 25. Which (*Faith*) deliver'd to us by our Ancestors, we are oblig'd to maintain with all reasonable Zeal; and to preserve unviolated, in our time also, the

Agnita est ab Oecumenica Synodo Calcedonensi Suprema Romani Pontificis Authoritas, cum præcipuum illud prolatum est adversus Dioscorum accusationis caput, quod Pontificiam læsisset Majestatem, & Synodum absque Romani Episcopi authoritate, contra traditionem & Ecclesiæ consuetudinem celebrare ausus esset; quod ex Lucentii Legati Apostolici interlocutione constat, Act. 1. *Judicii sui*, inquit, *necesse est eum reddere rationem, quia cum personam judicandi non haberet, præsumpsit, & Synodum ausus est facere sine authoritate Sedis Apostolicæ; quod nunquam licuit, nunquam factum est.*

Hinc Synodus universa, in relatione ad S. Leonem, recensitis Dioscori excessibus in damnatione Flaviani & Eutychetis restitutione subjungit: *Insuper & contra ipsum, cui vineæ custodia a Salvatore commissa est, extendit insaniam, id est, contra tuam quoque Apostolicam Sanctitatem.*

Valentinianus Imperator ad Theodosium Imperatorem scribens hæc habet, p. 1. Conc. Chal. num. 25. *Quam* (Fidem) *nos a majoribus traditam, debemus cum omni competente devotione defendere, & dignitatem propriæ venerationis*

B. Apo-

B. Apostolo Petro intemeratam & in nostris temporibus conservare: quatenus Beatissimus Romanæ Civitatis Episcopus, cui Principatum Sacerdotii super omnes antiquitas contulit, locum habeat, ac facultatem de Fide & Sacerdotibus judicare: hujus enim rei gratia & Constantinopolitanus Episcopus Flavianus eum per libellos appellavit, propter contentionem, quæ orta est de fide.

Victor Vitensis l. 2. de Persec. Vandal. refert quod cum Hunnericus Rex Vandalorum urgeret Eugenium Carthagenienſem Archiepiſcopum, ut collationem de fide haberet cum Arianis, ita ipsi respondit: *Si nostram fidem, quæ una & vera est, potestas Regis cognoscere desiderat, mittat ad amicos suos. Scribam & ego fratribus meis, ut veniant Coepiscopi mei, qui vobis nobiscum communem fidem nostram valeant demonstrare, & præcipue Ecclesia Romana, quæ caput est omnium Ecclesiarum.*

S. Petrus Chrysologus in Ep. ad Eutychet. quæ refertur 1. p. Concil. Chalced. num. 15. *In omnibus autem,* inquit, *hortamur te, Frater honorabilis, ut his, quæ a beatissimo Papa Romanæ Civitatis scripta sunt, obedienter attendas; quoniam B. Petrus, qui in*

Dignity and just Veneration to the Blessed Apostle *Peter*: to the end that the Holy Bishop of *Rome*, to whom Antiquity hath given the Preeminence of Priesthood above all, may have liberty and power to judge of Matters of Faith, and the Cause of Priests. For this end, even the Bishop of *Constantinople*, *Flavianus*, hath made his Appeal to him, by reason of a Controversie hapning in a Concern of Faith.

Victor Vitensis l. 2. de Persec. Vandal. relates how Eugenius *Archbishop of* Carthage, *being urg'd by* Hunnericus *King of the* Wandals, *to meet in Conference with the Arians, to discourse of Matters of Faith, answer'd thus*: If it be my Sovereign's desire to understand our Faith, which is One, and True, let him please to summon his Friends: and I will likewise write to my Brethren and Fellow-Bishops to meet, and demonstrate to you our Common Faith; and especially the Church of *Rome*, which is the Head of all other Churches.

S. Peter Chrysologus in Ep. ad Eutychet. quæ refertur 1. p. Concil. Chalced. num. 15. We advise you, Reverend Brother, in all things to observe obediently what is written to you by his Holiness the Pope of *Rome*: because Blessed *Peter*, who both lives and governs in his own See, never

fails

fails to afford the Truth of Faith to such as seek it. For we, out of love to Peace and Faith, cannot hear Controversies of Faith, without the Consent of the Bishop of *Rome*.

propria sede & vivit & præsidet, præstat quærentibus Fidei veritatem. Nos enim pro studio Pacis & Fidei, extra consensum Romanæ Civitatis Episcopi, causas Fidei audire non possumus.

The Religious and Monks of Syria, *in an Epistle, write thus to* Hormisda *Bishop of* Rome: We beseech your Holiness, and humbly entreat you, to stand up with all fervor and zeal, and take just Compassion on your wounded Body: For you are the Head of all. Defend the Faith, which is contemn'd; the Canons, which are trampl'd under foot; the Fathers, which are blasphem'd; and so great a Synod, which is thrown by and condemn'd.

Archimandritæ & Monachi secundæ Syriæ in Epistola ad Hormisdam Episcopum Romanum ita scribunt: *Deprecamur, Beatissime, supplicantes & rogantes, ut exurgatis cum fervore & zelo, & condoleatis juste pro corpore laniato (nam Caput estis omnium); & vindicetis Fidem contemptam, Canones conculcatos, Patres blasphematos, & talem Synodum anathemate impetitam.*

The Second General Council, being the First at Constantinople, *desir'd their Decrees to be confirm'd by Pope* Damasus; *especially as to the deposing of* Timotheus *Bishop, an Apollinarist. Of which* Damasus *writes thus to the Eastern Bishops, as* Theodoret *has it, l.* 5. *c.* 10. 'Tis your Honour, my most worthy Children, that you express a due Respect to the See Apostolick.——But why do you desire again of me, that I depose *Timotheus*, who has been already condem'd here, by the Judgment of the See Apostolick, (*Peter* Bishop of *Alexandria* being then present) together with

Secunda Synodus Oecumenica, seu Constinopolitana prima, suorum confirmationem Decretorum, maxime quantum ad Timothei Episcopi Apollinaristæ exauctorationem, a Damaso supplex postulavit: qua de re Damasus ad Orientales Episcopos ita scribit apud Theodoretum, l. 5. c. 10. *Quod vestra Charitas*, inquit, *debitam Sedi Apostolicæ reverentiam tribuit, Filii honoratissimi, vobis ipsis quoque maximo sane honori est.——Itaque quid est quod abdicationem Timothei a me rursus requiratis, qui etiam*

hic

hic judicio Sedis Apostolicæ, Petro quoque Episcopo Alexandriæ præsente, abdicatus est, una cum Magistro suo Apollinari, qui item in die judicii debitas pænas & supplicia persolvet.

his Master *Apollinaris*, who at the Day of Judgment will meet with a just Chastisement.

Hinc Concilium Florentinum in Definitione Fidei, hæc constituit. *Diffinimus Sanctam Apostolicam Sedem, & Romanum Pontificem, in universum orbem tenere Primatum, & ipsum Pontificem Romanum successorem esse Beati Petri Principis Apostolorum, & verum Christi Vicarium, totiusque Ecclesiæ Caput, & omnium Christianorum Patrem ac Doctorem existere; & ipsi in B. Petro pascendi, regendi, ac gubernandi universalem Ecclesiam, a Domino nostro Jesu Christo plenam potestatem traditam esse, quemadmodum etiam in gestis Oecumenicorum Conciliorum, & in Sacris Canonibus continetur.*

Hence the Council of Florence *made this Declaration.* We define, That the Holy Apostolick See, and Bishop of *Rome*, has the Primacy over the whole World; that he is the Successor of St. *Peter* Prince of the Apostles, True Vicar of Christ, Head of the whole Church, the Father and Doctor of all Christians; and that there was given to him, in the Blessed St. *Peter*, by our Lord Jesus Christ, a full Power of Feeding, Ruling, and Governing the Universal Church, according to the Acts of General Councils, and to the holy Canons.

Of the Gnosticks, Marcionites, *and* Valentinians.

IN the second Age, about the Year of Christ 120. first appear'd the *Gnosticks*: They taught, That there were 369 lesser Gods; That Christ was not born of the Virgin *Mary*, nor had true Flesh, but only in appearance: They denied the Resurrection of the Flesh, laugh'd at the Professors of Virginity, condemn'd Fasts, and were such Monsters in all sorts of Impurities, that for their sakes the Name of *Christian* (which they assum'd) became a Scandal amongst the Heathens. These were

follow'd

follow'd by the *Marcionites*, viz. *Ann.* 146. These preach'd up Two Gods, a Good one, and an Evil, by which the World was Created; likewise Two Christs: They believ'd the Transmigration of Souls; that *Cain*, *Esau*, the *Sodomites*, and such as serv'd not the God of the Jews, were sav'd; while *Abel*, *Enoch*, *Abraham*, and the Prophets were damn'd. They rejected the Old Testament, as dictated by the Evil God; and of the New they receiv'd only the Gospel of St. *Luke*, with Ten of St. *Paul's* Epistles, and those not entire. The *Valentinians*, about the same Year, shew'd themselves to the World: These believ'd in Thirty Gods, and abounded with so many ridiculous Fictions, that their Religion seem'd rather to be borrow'd from the *Grecian* Poets, than to savour of Christianity, which with so much earnestness they laid claim to. They call'd themselves *Spiritual*, and other Christians *Animal*-Men: For these *Animal*-Men indeed, they held that Faith and Good Works were necessary for the obtaining Salvation; but for themselves, there was nothing more requisite, but the *Knowledge* of their Duty: Hence they committed all sorts of Wickedness without remorse, and Virginity was in contempt amongst them. They taught, That Christ brought his Body from Heaven, and receiv'd nothing of the Virgin *Mary*. The History of all of these is writ by St. *Irenaus*, *Tertullian*, St. *Epiphanius*, *Theodoret*; who recount and oppose these, and many other of their Doctrines: And because All these, in the upholding their Errors, made themselves the Rule of their Faith, interpreting Scripture according to their own Fancies, and as they thought convenient; disowning all Authority of the Church, and rejecting its receiv'd Doctrines and Practices, pretending they were not in Scripture, as St. *Irenæus* notes, *l.* 3. *adv. Hær. c.* 2.

The Fathers, in Opposition to them,

Maintain, That the Tradition of the Catholick Church is to be receiv'd; and that her Constitutions and Practices are not to be rejected, though not found expresly *in Scripture.*

S. Irenæus l. 3. *adv. Hæres. c.* 3. All such as are willing to know the Truth, may see before them

S. Irenæus, l. 3. advers. Hæreses, c. 3. *Traditionem*, inquit, *Apostolorum in toto mundo mani-*

manifestatam, in omni Ecclesia adest perspicere omnibus, qui vera velint audire: & habemus annumerare eos, qui ab Apostolis instituti sunt Episcopi in Ecclesiis, & Successores eorum usque ad nos, qui nihil tale docuerunt, neque cognoverunt, quale ab his deliratur.——Deinde recensita duodecim Romanorum Pontificum Successione, a Sancto Petro scilicet ad Eleutherium, ait; *Hac Ordinatione & Successione, ea quæ est ab Apostolis in Ecclesia Traditio, & veritatis præconizatio pervenit usque ad nos. Et est plenissima hæc ostensio, unam & eandem vivificatricem fidem esse, quæ in Ecclesia ab Apostolis usque nunc sit conservata, & tradita in veritate.*

Deinde prosequitur: *Tantæ igitur ostensionis cum sint hæc, non oportet adhuc quærere apud alios veritatem, quam facile est ab Ecclesia sumere: cum Apostoli, quasi in Depositorium dives, plenissime in eam contulerint omnia quæ sint veritatis: uti omnis, quicunque velit, sumat ex ea potum vitæ. Hæc est enim vitæ introitus: omnes autem reliqui fures sunt & latrones; propter quod oportet devitare quidem illos: quæ autem sunt Ecclesiæ cum summa diligentia diligere, & apprehendere*

in every Church, the Tradition of the Apostles, which is spread over the whole World: And we can shew a List of the Bishops instituted in the Churches by the Apostles, and of their Successors down to our Times, none of which ever taught or knew any such thing, as these men absurdly preach.——*When having reckon'd up a Succession of Twelve Bishops of* Rome, viz. *from St.* Peter *to* Eleutherius, *he says*; By this Ordination and Succession, that Tradition which is in the Church from the Apostles, and the delivery of Truth has been deriv'd down to us. And this is a most compleat Demonstration, that it is one and the same enlivening Faith, which has been preserv'd in the Church from the Apostles time till now, and deliver'd in truth.

Then he proceeds: Seeing therefore that this is so convincing a Proof, no one ought to search for the Truth amongst others, which it is easie to receive from the Church; the Apostles having abundantly stor'd up in her, as in a rich Treasury, all things that are of Truth: So that every one, that will, may from her receive the Water of Life. For she is the entrance into Life; and all others are Thieves and Robbers; wherefore these indeed are to be avoid'd: but those things which are

of the Church, we are to embrace with an extraordinary diligence, and to lay hold on the Tradition of Truth. For why? If there ſhould ariſe a Diſpute about an ord'nary Queſtion, ought not recourſe be had to the moſt ancient Churches, in which the Apoſtles themſelves had been converſant, and from them what is certain and clear be learnt, concerning the Matter under debate? And what if the Apoſtles had left us no Scriptures? Ought we not to follow the Order of Tradition, which they deliver'd to thoſe, to whom they committed the Care of the Churches? To which Ordination many barbarous Nations aſſent; of whom, ſuch as believe in Chriſt, have the Doctrin of Salvation written in their Hearts by the Holy Ghoſt, without the help of Books, and religiouſly obſerve the ancient Tradition, believing in one God, Creator of Heaven and Earth, and of all things in them, through Jeſus Chriſt the Son of God.——Such as have embrac'd this Faith without the Aſſiſtance of Books, as to our Language are barbarous: but if we conſider their Doctrin, way of Life, and Converſation, here their Faith has made them moſt wiſe, and they are acceptable to God, living in all Juſtice, Chaſtity, and Wiſdom.

veritatis traditionem. Quid enim? Etſi quibus de aliqua modica quæſtione diſceptatio eſſet, nonne oporteret in antiquiſſimas recurrere Eccleſias, in quibus Apoſtoli converſati ſunt, & ab eis de præſenti quæſtione ſumere quod certum & re liquidum eſt? Quid autem ſi neque Apoſtoli quidem Scripturas reliquiſſent nobis, nonne oportebat ſequi ordinem Traditionis, quam tradiderunt iis, quibus committebant Eccleſias? Cui ordinationi aſſentiunt multæ Gentes barbarorum, quorum qui in Chriſtum credunt, ſine charta & atramento ſcriptam habentes per Spiritum in cordibus ſuis ſalutem, & veterem Traditionem diligenter cuſtodientes, in unum Deum credentes Fabricatorem cœli & terræ, & omnium quæ in eis ſunt, per Chriſtum Jeſum Dei Filium.—— Hanc fidem qui ſine literis crediderunt, quantum ad ſermonem noſtrum barbari ſunt: quantum ad ſententiam & conſuetudinem & converſationem, propter fidem, per quam ſapientiſſimi ſunt, & placent Deo, converſantes in omni juſtitia & caſtitate & ſapientia.

Origen in Præf. l. 1. Periarch. As now, ſince we have believ'd

Origines in Præfat. l. 1. Periarchon: *Sicut enim multis apud*

apud Græcos & barbaros pollicentibus veritatem, desuevimus apud omnes eam quærere, qui eam falsis opinionibus asserebant, posteaquam credidimus Filium Dei esse Christum, & ab ipso nobis hanc discendam esse persuasimus: ita cum multi sint, qui se putent sentire, quæ Christi sunt, & nonnulli eorum diversa a prioribus sentiant; servetur verò Ecclesiastica Prædicatio per successionis ordinem ab Apostolis tradita, & usque ad præsens in Ecclesiis permanens: illa sola credenda est veritas, quæ in nullo ab Ecclesiastica discordat Traditione.

Christ to be the Son of God, and are convinc'd that the truth is to be learn'd from him, we no longer follow the *Greeks* or other Forreigners to receive information from them, who being high Pretenders to the Truth, taught nothing but erroneous Opinions. So becaufe there are many who perfuade themfelves, they believe aright concerning Chrift, and fome of them teach differently from thofe that went before us; yet the Doctrin of the Church deliver'd down by the Order of Succeffion from the Apoftles, and to this prefent remaining in the Churches, is preferv'd: that Truth alone is to be believ'd, which in nothing difagrees from Ecclefiaftical Tradition.

Idem tract. 29. in Matth. hæc verba Chrifti, *Ecce in domibus, nolite credere*, Hæreticis accommodat: *Quoties autem Canonicas proferunt Scripturas, in quibus omnis Christianus consentit & credit, videntur dicere, Ecce in domibus verbum est veritatis. Sed nos illis credere non debemus, nec exire a prima & Ecclesiastica Traditione, nec aliter credere, nisi quemadmodum per successionem Ecclesiæ Dei tradiderunt nobis.*

Origen. tract. 29. *in Matth. applies these words of Christ*, Behold he is in the Clofets, believe it not, *to Hereticks:* But as often as they produce Canonical Scripture, which all Chriftians receive and believe, they feem to fay, Behold the Word of Truth is in thefe Clofets. But we are not to give credit to them, nor forfake the firft and Ecclefiaftical Tradition, nor believe otherwife than as the Churches of God have fucceffively deliver'd down to us.

Idem lib. 5. in Epift. ad Rom. *Ecclesia ab Apostolis*, inquit, *Traditionem suscepit*,

Origen. lib. 5. *in Epist. ad Rom.* The Church, *says he*, has receiv'd a Tradition of Bapti-

zing Infants from the Apostles.

Tertullian lib. de Corona Militis, c. 3. & 4. If no Scripture, *says he*, has determin'd this ancient Practice, at least Custom has confirm'd it, which undoubtedly has been deriv'd from Tradition. For how can any thing be thus universally practis'd, if it were not first deliver'd? But, you'l say, for a just pretence to Tradition, there must be produc'd the Authority of Scripture. Let us see therefore if no Tradition ought to be receiv'd, unless it be written? We'l say indeed, that none is to be receiv'd, if we cannot instance in several Particulars to which we justly lay claim, without any warrant from Scripture, but only on the account of Tradition and Authority of Custom. And that I may begin with Baptism: At our going into the Water, and a little before in the Church, we protest under the Hand of the Prelate, that we renounce the Devil, his Pomp, and Angels: then we are dipp'd thrice, answering something more than Christ has commanded us in the Gospel: being taken thence, Milk and Honey is given us to taste; and from that day we are not bath'd or wash'd for a whole Week. We receive the Sacrament of the Eucharist, both at time of Repast, Christ having oblig'd all to take it, and like-

etiam parvulis Baptismum dare.

Tertullianus lib. de Corona Militis, c. 3. & 4. *Hanc inveteratam observationem*, inquit, *si nulla Scriptura determinavit, certe consuetudo corroboravit, quæ sine dubio de Traditione manavit. Quomodo enim usurpari quid potest, si traditum prius non est? Etiam in Traditionis obtentu, exigenda est, inquis, auctoritas scripta. Ergo quæramus, an & Traditio nisi scripta, non debeat recipi? Plane negabimus recipiendam, si nulla exempla præjudicent aliarum observationum, quas sine ullius Scripturæ instrumento, solius Traditionis titulo, & exinde consuetudinis patrocinio vindicamus. Denique ut a Baptismate ingrediar; Aquam adituri, ibidem, sed & aliquanto prius, in Ecclesia, sub Antistitis manu contestamur, nos renuntiare diabolo, & pompæ, & angelis ejus: de hinc ter mergitamur, amplius aliquid respondentes, quam Dominus in Evangelio determinavit: inde suscepti lactis & mellis concordiam prægustamus, exque eo die lavacro quotidiano per totam hebdomadem abstinemus. Eucharistiæ Sacramentum & in tempore victus, & omnibus mandatum a Domino, etiam antelucanis cœtibus, nec de aliorum manu, quam Præsidentium sumimus. Oblationes pro defunctis, pro natalitiis,*

natalitiis, annua die facimus. Die Dominico jejunium nefas ducimus, vel de geniculis adorare. Eadem immunitate a die Paschæ in Pentecosten usque gaudemus. Calicis, aut panis etiam nostri aliquid decuti in terram anxiæ patimur. Ad omnem progressum atque promotum, ad omnem aditum & exitum, ad vestitum, ad calceatum, ad lavacra, ad mensas, ad lumina, ad cubilia, ad sedilia, quacunque nos conversatio exercet, frontem Crucis signaculo terimus. Harum & aliarum hujusmodi disciplinarum, si legem expostules Scripturarum, nullam invenies. Traditio tibi prætendetur auctrix, Consuetudo confirmatrix, & Fides observatrix. Rationem Traditioni, & consuetudini, & fidei patrocinaturam, aut ipse perspicies, aut ab aliquo, qui perspexerit, disces: interim nonnullam esse credes, cui debeatur obsequium.——His igitur exemplis renuntiatum erit, posse etiam non scriptam Traditionem in observatione defendi, confirmatam consuetudine, idoneâ teste probatæ tunc Traditionis, ex perseverantia observationis. Consuetudo autem, etiam in civilibus rebus, pro lege suscipitur, cum deficit lex: nec differt scriptura, an ratione consistat, quando & legem ratio commendet.

wise in our morning Assemblies, but never from the Hand of any besides our Prelates. We make Anniversary Oblations for the Dead, and on the Day of Peoples Nativities. We esteem it a Sin to fast on *Sundays*, or to pray on our Knees. And the same Privilege we enjoy from *Easter* to *Whitsontide*. We never see any thing of our Cup, or our Bread fall to the ground, but with a great resentment. At every Progress and Motion, at our coming in and going out, at putting on our Clothes or Shoes, when we wash, sit down to Table, at lighting of Candles, going to Bed, sitting down, or whatsoever Employment we are about, we make the Sign of the Cross on our Forehead. For these and other Observances, if you search for a Command of Scripture, you'l find none. Tradition will be assign'd you the Author, Custom the Confirmer, and Faith the Observer. That Tradition, and Custom, and Faith are according to Reason, either your self will discern, or learn of some other that do's. In the mean time, you'l believe there is some to whom Submission is due.——From these Examples it is clear, that even unwritten Tradition may be upheld in Practice, confirm'd by Custom, a sufficient Testimony of an unquestionable Tradition, from the continual practice of it.

it, For Custom, even in Civil Affairs, in default of a Law, has the Authority of a Law. Neither matters it, whether a Law be deliver'd in writing, or only by Reason, so that it has Reason to recommend it.

Id. l. de Præsc. Hær. c. 17. Heresie, *says he*, do's not allow of some Books of Scripture; and if it acknowledges any, 'tis but by halves, quite confounding them, either by adding or diminishing, as best serves its turn: and in case it receives any entire and whole, yet by different Expositions it quite perverts the Sense. *Then he adds*: What can you advance, you that are thorow-vers'd in Scripture, when what you defend, is denied; and, on the contrary, what you deny, is maintain'd? You indeed will lose nothing in the Contest but your Breath, and you will gain nothing but Indignation for the Blasphemies you shall hear. *From whence he makes this Inference, c.* 19. There's no putting it therefore to Scriptures, nor is the Contest to be decided by them, in which the Victory is either none, or dubious, or little better. For in case the comparing of Scriptures did not end in this, equally to serve the turn of both Parties, yet to proceed methodically, that ought first to be decided, which alone is now under debate, *viz.* Who they are that believe aright: To whom the Scriptures belong:

Idem l. de Præscript. Hæret. c. 17. *Hæresis* (inquit) *non recipit quasdam Scripturas: & si quas recipit, non recipit integras: adjectionibus & detractionibus ad dispositionem instituti sui intervertit: & si aliquatenus integras præstat, nihilominus diversas expositiones commentata convertit.* Tum subjungit: *Quid promovebis, exercitatissime Scripturarum, cum si quid defenderis, negetur: ex diverso, si quid negaveris defendatur? Et tu quidem nihil perdes nisi vocem in contentione: nihil consequeris nisi bilem de blasphematione.* Ex quibus sic colligit, c. 19. *Ergo non ad Scripturas provocandum est: nec in his constituendum certamen, in quibus aut nulla, aut incerta victoria est, aut par incertæ. Nam etsi non ita evaderet collatio Scripturarum, ut utramque partem parem sisteret, ordo rerum desiderabat illud prius proponi, quod nunc solum disputandum est: Quibus competat fides ipsa; Cujus sint Scripturæ; A quo, & per quos, & quando, & quibus sit tradita disciplina qua fiunt Christiani? Ubi enim apparuerit esse veritatem & disciplinæ, & fidei Christianæ; illic erit*

erit veritas Scripturarum, & Expositionum, & omnium Traditionum Christianarum.

From whom, by whom, when, and to whom that Doctrin was deliver'd, which makes Men Christians? For whereever it shall appear that there is the Truth of Christian Faith and Discipline, there is the Truth of the Scripture, of its Expositions, and of all Christian Traditions.

Basilius Magnus lib. de Spiritu S. c. 27. *Dogmata* (inquit) *& Instituta, quæ in Ecclesia prædicantur, quædam habemus e doctrina scripto prodita, quædam rursus ex Apostolorum Traditione in Mysterio, id est, in occulto tradita recepimus: quorum utraque parem vim habent ad pietatem; nec his quisquam contradicit, quisquis sane vel tenuiter expertus est, quæ sint jura Ecclesiastica. Nam si consuetudines, quæ scripto proditæ non sunt, tanquam haud multum habentes momenti, conemur rejicere, imprudentes gravissimum Evangelio detrimentum inferemus, imo potius ipsam Fidei prædicationem ad nudum nomen contrahemus. Quod genus est, ut ejus quod primum est & vulgatissimum primo loco commemorem; ut signo Crucis eos, qui spem collocarunt in Christum, signemus, quis scripto docuit? Ut ad Orientem versi precemur, quæ nos docuit Scriptura? Invocationis verba, cum conficitur panis Eucharistiæ, & poculum benedictionis, quis Sanctorum in scripto nobis reliquit? Nec enim*

S. Basil the Great, l. de Spiritu S. c. 27. Amongst the Doctrins and Ordinances which are preach'd in the Church, some we have from the written Word, and others we have receiv'd from the Tradition of the Apostles, in a Mystery, that is, in secret: both which equally conduce to Piety: Nor will any deny this, that has experienc'd never so little the Ecclesiastical Rights. For if we once begin to throw by, as inconsiderable, such Practices as are not deliver'd in Scripture, our Imprudence will highly prejudice the Gospel, or rather reduce the very preaching of Faith to nothing but a meer Name. For example, to begin with what is every where practis'd: Where are we commanded in Scripture to sign all such with the Sign of the Cross, as have put their hope in Christ? Where is it written, that at Prayers we should look towards the East? Where do we find the Prayers us'd at the Consecration of the Eucharist? For besides what is recounted by the Apostle, or in the

the Gospel, we add many things both before and after, as very considerable in that Mystery, which have been deliver'd down to us by Tradition, without Writing. We bless the Water of Baptism, and the Oyl, and also the Person that is to be Baptiz'd; and from what Scripture have we receiv'd this? Is it not from an Unwritten and Silent Tradition? What written Order teaches the Anointing with Oyl? From what Place in Scripture is the triple Immersion deriv'd? Several other Rites too us'd in Baptism, as to renounce the Devil and his Angels, what Scripture is there for them? Have we not receiv'd all these from that Doctrin which our Forefathers preserv'd in quiet and uncurious Silence? as well knowing, that nothing could more conduce to the keeping up the Veneration of Mysteries, than this.

his contenti sumus, quæ commemorat Apostolus, aut Evangelium; verum alia quoque & ante & post dicimus, tanquam multum habentia momenti ad Mysterium, quæ ex Traditione citra scriptum accepimus. Consecramus autem aquam Baptismatis, & oleum Unctionis; præterea ipsum qui Baptismum accipit; ex quibus scriptis? Nonne a tacita secretaque Traditione? Ipsam porro olei inunctionem, quis sermo scripto proditus docuit? Jam ter immergi hominem, unde ex Scriptura haustum? Reliqua item quæ fiunt in Baptismo, veluti renuntiare Satanæ & Angelis ejus, ex qua Scriptura habemus? Nonne ex doctrina quam Patres nostri silentio quieto minimeque curioso servarunt? Pulchre quidem illi, nimirum docti arcanorum venerationem silentio conservari.

Idem, c 29. Speaking against those who dislik'd to see the Holy Ghost, in the Hymn of Glory, added to the Father and the Son, he says thus: In opposition to us, they cry, that to add the Holy Ghost in the Hymn of Glory, is without any Authority, or Text of Scripture; and we answer, If nothing else be receiv'd without the Command of Scripture, neither let this be receiv'd: but if we have many other Myste-

Idem, c. 29. contra eos agens, qui Spiritum S. Patri Filioque in hymno Glorificationis conjungi, ægre ferebant, hæc habet: *Sane contra id dicunt, Glorificationem, cum Spiritu, & carere testimonio, nec in Scripturis extare, illud dicimus: Si nihil aliud est receptum absque Scripturis, ne hoc quidem recipiatur, sin plurima arcana citra scriptum recepta sunt nobis, cum aliis pluribus,*

&

& hoc recipiatur. Arbitror autem Apostolicum esse, etiam non scriptis Traditionibus inhærere. ——Quarum maxime una est & hæc, de qua nunc agimus, quam qui ab initio præscripserunt, per longam consuetudinem Ecclesiis irradiârunt. Ergo si apud Tribunal probationibus e scripto destituti, multos vobis testes produceremus, nonne sententiam absolventem a vobis consequeremur? Ego quidem arbitror: In ore *siquidem* duorum aut trium testium, stabit omne verbum. *Quod si etiam temporis diuturnitatem pro nobis facientem vobis evidenter ostenderimus, an non videbimur vobis probabilia dicere, non posse litem istam nobis jure intendi? Veneranda sunt enim vetusta dogmata, quòd ob antiquitatem, seu caniciem quandam, habeant quiddam venerandum.*

ries acknowledg'd authentick, without any thing of Writing to support them, let this also be so. For I doubt not, 'tis conform to the Doctrin of the Apostles, to embrace Traditions that are not written.—Amongst which, this we now treat of is to be reckon'd one, which they who prescrib'd from the beginning, have deriv'd down to the Churches by long Custom. If we had a Cause before a Judge, should we not have Sentence in our favour, producing many Witnesses, tho' we had no Writing to shew for our selves? I am of Opinion, we should: for *in the mouth of two or three witnesses stands every word.* And if, besides these, we make it appear, that Antiquity also speaks in our behalf, shall not we be thought to have Truth on our sides, and that we are unjustly molested? For Ancient Doctrins are to be respected, and they have a Veneration due to them for their Antiquity.

Gregorius Nyssenus, l. 3. contra Eunomium, pag. 126. *Ac ne mihi* (inquit) *aliquis obstrepat, quod illud etiam quod a nobis pro confesso habetur, rationibus & argumentis roboretur; sciat is sufficere nobis ad nostri dogmatis probationem, quod venientem ad nos a Majoribus traditionem habemus, velut hæreditatem quandam, per successio-*

Gregory Nyssen, lib. 3. contr. Eunom. p. 126. And that no body be impertinently troublesom to me, by urging me to produce Reasons and Arguments for the maintaining such Points, as by us are receiv'd as unquestionable; let it be known, that 'tis a sufficient Proof of our Doctrin, that we have receiv'd it by Tradition from our Ancestors; it

 having

having been left us as a kind of Inheritance by the Apostles, and convey'd down to us by a continu'd Succession of the Faithful in all Ages.

S. Epiphanius, Hæresi 61. 'Tis necessary to admit of Tradition; for all things cannot be found in Scripture. And therefore the Holy Apostles deliver'd some things in Writing, and some by Tradition. Which is affirm'd by St. *Paul*, where he says, *As I have deliver'd to you.* And in another place, *So I teach, and so I have deliver'd in the Churches.*

Idem, Hær. 75. *n.* 8. *where he writes against* Aerius, *who denied Purgatory, & Praying for the Dead.* I affirm, *says he*, the Church do's necessarily maintain this; having receiv'd it from Antiquity. And can any one presume to make null the Command of his Mother, or overthrow the Law of his Father? 'Tis the Advice of *Solomon*, Son, hearken to the words of thy Father, and do not reject the Laws of thy Mother. In which words he informs us, that the Doctrin we have receiv'd from God is partly in Writing, and partly without Writing: And that our Mother the Church hath decreed several things, which no one hath power to make void or repeal. And since these things are determin'd in the Church, they

nem ab Apostolis, continuata per sequentes Sanctos serie transmissam.

S. Epiphanius, Hæresi 61. *Sed & Traditione quoque opus est*, inquit, *neque enim ex Scripturis peti possunt omnia. Idcirco alia scripto; traditione alia sanctissimi Apostoli reliquerunt. Quod ipsum ita Paulus affirmat*; Quemadmodum tradidi vobis. *Item alio loco*, Ita doceo, & ita tradidi in Ecclesiis.

Idem Hæresi 75. n. 8. ubi contra Aerium Purgatorium & Orationes pro Defunctis impugnantem, ita scribit: *Necessario*, inquit, *facere illud Ecclesiam dico; quæ traditum sibi ritum illum a Majoribus acceperit. Potest vero quisquam Maternam sanctionem, aut legem Patris evertere? Quemadmodum a Solomone scriptum est, Audi, Fili, sermones Patris tui, & ne repellas leges Matris tuæ: quibus Patrem, hoc est, Unigenitum Deum, cum Spiritu Sancto declarat partim scripto, partim sine scripto docuisse: matrem vero nostram Ecclesiam decreta quædam habere penes se, quæ dissolvi, evertique nequeunt. Quæ quidem cum in Ecclesia constituta sint, præclara quidem ac penitus admiranda;*

randa; ex hoc ipso capite veterator ille convincitur.

S. Augustinus l. 4. de Bap. cont. Donat. c. 23. & 24. Baptismum parvulis prodesse ex Traditione probat: *Quod traditum*, inquit, *tenet universitas Ecclesiæ, cum parvuli infantes baptizantur, qui certe nondum possunt corde credere ad justitiam, & ore confiteri ad salutem, quod Latro potuit: quin etiam flendo & vagiendo, cum in eis Mysterium celebratur, ipsis mysticis vocibus obstrepunt, & tamen nullus Christianorum dixerit eos inaniter baptizari. Etsi quisquam in hac re authoritatem divinam quærat (quanquam quod Universa tenet Ecclesia, nec Conciliis institutum, sed semper retentum est, non nisi auctoritate Apostolica traditum rectissime creditur) tamen veraciter conjicere possumus, quid valeat in parvulis Baptismi Sacramentum, ex Circumcisione carnis, quam prior populus accepit.*

Idem l. 5. de Baptismo, c. 23. *Apostoli autem*, inquit, *nihil quidem exinde præceperunt, sed consuetudo illa, quæ opponebatur Cypriano, ab eorum Traditione exordium sumpsisse, credenda est: sicut sunt multa, quæ*

claim a Respect and Veneration. Which Consideration alone is enough to confute this old Impostor.

S. Augustin l. 4. de Bap. cont. Donat. c. 23. & 24. Where he proves from Tradition, that Baptism is beneficial to Infants. When Infants, *says he*, are baptiz'd, they are incapable of believing in their Heart to Justice, or making Profession in their Mouth to Salvation, as the Thief did on the Cross: nay, by their repeated Sobs and Cries they even disturb those who are performing the Mystery on them. And yet this being receiv'd by Tradition, and observ'd by the whole Church, no Christian ever said, they are baptis'd in vain. And if any demand, where the Command of God is in this Point, (altho' what is observ'd by the whole Church, never decreed in Councils, but always maintain'd, is justly believ'd to have been instituted by the Apostles) we may truly gather, what the Sacrament of Baptism do's avail Infants from the Circumcision which was commanded the Jews.

Idem l. 5. de Bapt. c. 23. The Apostles, *says he*, left no Command touching this matter; but that Practice, which was oppos'd against *Cyprian*, is to be believ'd to have been deriv'd from their Tradition. As there are

many things observ'd throughout the whole Church, and therefore are justly look'd on as commanded by the Apostles, tho' they are no where to be found in their Writings.

universa tenet Ecclesia, & ob hoc Apostolis præcepta bene creduntur, quamquam scripta non reperiantur.

Idem l. 6. c. 5. contr. Jul. Pelag. where treating of Original Sin, he says thus: But altho' no Reason is able to fathom it, no Words sufficient to explicate the nature of it; yet it is true, what has been from all Antiquity deliver'd and taught by the Catholick Faith over all the Church; which would never Exorcise, nor breath on the Children of the Faithful, if it did not deliver them from the power of Darkness, and the Prince of Death: as I have asserted in my Book, which you pretend to answer: But you were afraid to touch on this Point, lest daring to declame against this Breathing on, by which the Prince of the World is cast out of Infants, you your self should be blown out of the World.

Idem l. 6. c. 5. contra Julianum Pelagianum, ubi agens de Peccato Originali: *Sed etsi*, inquit, *nulla ratione indagetur, nullo sermone explicetur; verum tamen est quod antiquitus veraci Fide Catholica prædicatur & creditur per Ecclesiam totam; quæ filios Fidelium nec exorcizaret, nec exsufflaret, si non eos de potestate tenebrarum, & a Principe mortis erueret; quod in libro meo, cui velut respondes, a me positum est: sed id tu commemorare timuisti, tanquam ipse ab orbe toto exsufflandus esses, si huic exsufflationi, qua Princeps mundi & a parvulis ejicitur foras, contradicere voluisses.*

Idem Ep. 118. *ad Januar.* But those things which we, and the whole World observe, without any Authority of Writing, but only of Tradition, 'tis to be understood, were commended and appointed to be retain'd either by the Apostles, or General Councils, which are of high Authority in the Church: as, that the Passion of our Saviour, his

Idem Ep. 118. ad Januarium. *Illa autem*, inquit, *quæ non scripta, sed tradita custodimus, quæ quidem toto terrarum orbe observantur, dantur intelligi, vel ab ipsis Apostolis, vel Plenariis Conciliis, quorum est in Ecclesia saluberrima authoritas, commendata atque statuta retineri; sicuti quod Domini Passio, & Resurrectio, & Ascen-*

ſio in cœlum, & Adventus de cœlo Spiritus Sancti, anniverſaria ſolennitate celebrantur; & ſi quid aliud tale occurrerit, quod ſervatur ab univerſa, quacunque ſe diffundit Eccleſia.

Vincentius Lirinenſis in Commonit. c. 9. Stephanum Pontificem Max. laudat, quod in controverſia de Baptiſmo Hæreticorum illud ſcripſerit; Nihil innovetur, niſi quod traditum eſt. *Intelligebat etenim,* inquit, *Vir ſanctus & prudens, nihil aliud rationem pietatis admittere, niſi ut omnia, quæ fide a Patribus ſuſcepta forent, eadem fide filiis conſignarentur; noſque religionem, non qua vellemus ducere, ſed potius qua illa duceret, ſequi oportere; idque eſſe proprium Chriſtianæ modeſtiæ & parvitatis, non ſua poſteris tradere, ſed a Majoribus accepta ſervare.*

Reſurrection and Aſcenſion, and the Coming of the Holy Ghoſt, are celebrated with a yearly Solemnity; and whatſoever ſuchlike is obſerv'd by the whole Church.

Vincent. Lirin. in Common. c. 9. where he commends Pope Stephen, *for writing thus in the Controverſie concerning the Rebaptiſing of Hereticks; Let nothing be innovated, but all obſerv'd as has been deliver'd.* For the Holy and Prudent Man underſtood, *ſays he*, that the Rule of Piety allows no farther, but that all thoſe things which have been receiv'd by our Predeceſſors, as Matters of Faith, be tranſmitted as ſuch to Poſterity; that we ought not to lead Religion our way, but rather follow her in her own; and that it is the Duty of Chriſtian Modeſty and Humility, not to deliver our own Inventions to Poſterity, but preſerve what we have receiv'd from our Anceſtors.

S. Ioannes Chryſoſtomus Hom. 4. in Ep. 2. ad Theſſalon. ex illis verbis Apoſtoli, *Tenete traditiones, quas didiciſtis,* ita colligit: *Hinc eſt perſpicuum,* inquit, *quod non omnia tradiderunt per epiſtolam, ſed multa etiam ſine ſcriptis: & ea quoque ſunt fide digna. Quamobrem Eccleſiæ quoque traditionem cenſeamus eſſe fide dignam, Eſt Traditio: nihil quæras amplius.*

St. John Chryſoſtom Hom. 4. in Ep. 2. ad Theſ. upon thoſe words of the Apoſtle, Hold the Traditions, which you have learn'd, *makes this Inference:* Hence 'tis manifeſt, *ſays he*, that they (*the Apoſtles*) have not deliver'd all in their Epiſtles, but many things alſo without writing, which are likewiſe to be believ'd. Let us therefore eſteem the Tradition of the Church worthy of credit. 'Tis a Tradition; enquire no further.

Of

Of Vigilantius.

IN the beginning of the Fourth Century, *Ann.* 404. under the Emperors *Arcadius* and *Honorius*, *Vigilantius*, a Presbyter of *Barcellona*, began to Preach in *France*. He taught, That all Prayers made to Saints departed this Life, were fruitless and in vain; That tho' the Prayers of Just Men, while yet alive, were available; yet being once dead, they were then incapable of performing that Charity: That no Honour was to be given to Martyrs or Saints, no Days to be observ'd in their Memory; That to give Respect to their Reliques, was downright Idolatry; and therefore he call'd other Christians Ash-mongers, Idolaters, and Worshippers of Dead Mens Bones. To burn Candles or Lamps before their Shrines or Monuments, he said, was an Heathenish Superstition: and those that went to visit them, he said, pray'd to them, and acknowledg'd them their Gods. The Miracles wrought at their Sepulchers he turn'd into Ridicule. As to Virginity and Continency, he was a Follower of *Jovinian*, impugning it with all his might; dissuading all from undertaking a Monastical Life, and condemning those who sent any Relief to Persons of that Profession. He undertook the Expounding of Scripture, tho' very ignorant; and in his Comments publish'd many Blasphemies. This Account of *Vigilantius* we have from St. *Hierom*, who being inform'd by *Riparius*, of his Endeavours in spreading these Doctrins, immediately began to oppose him, and for that end wrote a Book against him, in which, as likewise in his Fifty third Epistle to *Riparius*, he answers him as to all these Points, shewing him to be an Innovator, an Impugner of the Truth, and an impudent Calumniator. The like Doctrins have been also condemn'd by many others of the Fathers, as may be seen in their Works.

Vigilantius *taught*, *That no Honour was to be given to Martyrs or Saints departed this Life.*

The

The Fathers assert, That there's an Honour due to Saints after this Life, and that 'tis commendable and profitable to observe some Days with Solemnity in Memory of them.

S. Basilius Ep. 291. ad Ponticæ Diœcesis Episcopos. *Martyrum honores*, inquit, *cum summo studio procurantur ab iis qui in Dominum sperant: tum imprimis a vobis qui virtuti operam datis.——Cum igitur inter Martyres excellant Eutychius & Damas, eorumque socii, quorum memoriam civitas nostra, & circumjecta undequaque regio celebrat; hoc vobis tanquam proprio suo ornamento in memoriam revocat Ecclesia, mea voce vos exhortans, ut veterem consuetudinem invisendi nos resumatis.*

S. Basil Ep. 291. *ad Pont. Diœc. Episcop.* They who hope in God, are very zealous in honouring the Martyrs. And you in this are inferiour to none, who make the acquisition of Vertue your main Concern.—— Now since among the Martyrs, *Eutychius* and *Damas* with their Companions are very eminent, whose Memory our City, and the Country round about, do's at present celebrate; of this the Church reminds you, who are her proper Ornament; exhorting you by my mouth, to renew your ancient Custom of coming to visit us.

S. Joannes Chrysostomus Hom. in SS. Martyres Juventinum & Maximinum, in qua populum Antiochenum sic alloquitur. *Non aliter priscos, aliter recentiores colitis Sanctos, sed eadem alacritate, eodem amore, eodem affectu, colitis omnes & commendatis. Non enim exploratis tempus, sed exquiritis animi fortitudinem, pietatem, fidem invictam, zelum fervidum, & eas virtutes quas præ se ferunt Sancti, ob quorum honorem hodie convenimus.*

St. Chrysostom in his Homily upon the Holy Martyrs Juventinus *and* Maximinus, *speaks thus to the People of* Antioch. You do not give one kind of Honour to the Ancient, another to the Modern Saints; but you honour and praise them all with the same Chearfulness, with the same Love, and with the same Affection. For you look not after the time when they suffer'd, but their Courage, their Piety, their invincible Faith, their fervent Zeal, and such other Vertues which were eminent in the Saints, in whose Honour we are now assembled.

Idem

Idem, in his Homily on St. Pelagia, *Virgin and Martyr.* In our Emulation with the *Greeks*, we do not in vain glory in the Solemnity of this Festival, making them blush with the very mention of it; when we relate, how that one deceas'd Virgin every Year draws together this whole City, and such an infinite number of People, and that this Solemnity was never omitted upon any account whatever.

Idem in Hom. de S. Pelagia Virgine & Martyre. *Etenim non temere cum Græcis disserentes, hujus diei festi celebritate gloriamur, eamque objicientes, erubescere illos facimus, cum dicimus quemadmodum urbem integram ac totam, tantumque populum puella una mortua singulis annis ad se attrahit, neque tempus ullum honoris hujus seriem interrupit.*

Cyrillus Alexand. l. 6. in Jul. We neither say, the Holy Martyrs are Gods, nor use to adore them with Divine Worship, but that of Affection and Honour. And the reason why we so highly honour them, is, because they have fought couragiously for the Truth, maintaining their Faith, even with the loss of their Lives, and the contempt of all Torments and Dangers. 'Tis therefore not at all absurd, but very necessary, that they who have been thus singularly exemplar in their Lives, should be honour'd with perpetual Solemnities.

Cyrillus Alexandrinus, l. 6. in Julianum. *Sanctos porro Martyres*, inquit, *neque Deos esse dicimus, neque Divino cultu illos adorare solemus, sed affectus & honoris. Quin potius summis honoribus illos ornamus, puta quod pro veritate strenue certaverint, sinceritatemque fidei eousque servaverint, ut animam ipsam contempserint, repudiatisque mortis terroribus, periculum omne vicerint. Quare nihil est absurdi: imo vero necesse erat eos, qui tam claris facinoribus excelluerunt, ornari perpetuis honoribus.*

St. Ambrose, in a Sermon on St. Peter and St. Paul, says thus: As often as we keep the Festivals of the Martyrs, laying aside all worldly Concerns, 'tis our Obligation, without any delay, to hasten to the Church, there to honour them, who by the effusion of their Blood have pre-

S. Ambrosius Serm. de SS. Petro & Paulo sic habet: *Quotiescunque Martyrum memorias celebramus, prætermissis omnibus sæculi actibus, sine aliqua dilatione concurrere debemus ad domum Dei, reddere honorificentiam illis, qui nobis salutem effusione sui sanguinis pepererunt:*

pererunt: qui tam sacratam hostiam pro nostra propitiatione Domino se obtulerunt: præsertim cum dicat ad Sanctos suos Christus Dominus, Qui vos audit, me audit; & qui vos spernit, me spernit. *Quisquis ergo honorat Martyres, honorat & Christum: & qui spernit Sanctos, spernit & Christum.*

Idem Serm. de SS. Nazario & Celso Martyribus. *Honoremus,* inquit, *Beatos Martyres Principes Fidei, intercessores Mundi, præcones regni, cohæredes Dei.——Honorare debemus servos Dei: quanto magis amicos Dei?*

S. Augustinus l. 20. contra Faustum, c. 21. *Nam quod etiam,* inquit, *hinc nobis calumniatur Faustus, quod Martyrum memorias honoramus, in hoc dicens, Nos idola convertisse; non tam me movet, ut huic calumniæ respondeam, quam ut ipsum Faustum ostendam studio calumniandi, etiam ab ipsius Manichæi vanitatibus exorbitare voluisse.—— Populus autem Christianus memorias Martyrum religiosa solennitate concelebrat, & ad excitandam imitationem, & ut meritis eorum consocietur, atque orationibus eorum adjuvetur: ita tamen ut nulli Martyrum, sed ipsi Deo Martyrum, quamvis in memorias Marty-*

pared Salvation for us, and offer'd themselves to God a Propitiatory Host for the Remission of our Sins: Especially since Christ, speaking to his Saints, says, *He that hears you, hears me; and he that despises you, despises me.* Whosoever therefore honours the Martyrs, honours Christ; and he that despises the Saints, despises Christ.

Id. in his Sermon on St. Nazarius *&* Celsus *Martyrs.* Let us honour, *says he*, these Blessed Martyrs, Princes of the Faith, Advocates of the World, Heralds of Heaven, Coheirs of God.——We are oblig'd to honour the Servants of God; how much more his Friends?

St. Augustin l. 20. contra Faustum, c. 21. Whereas, *says he, Faustus* calumniates us, for honouring the Sepulchers of the Martyrs, saying, we have turn'd the Idols into this: it do's not so much provoke me to answer this Calumny, as to shew, that *Faustus* himself, out of his love of calumniating, has struck into a way, even beyond the Vanities of *Manicheus* himself.—— The Christian People celebrate together the Memory of the Martyrs with a Religious Solemnity, both to excite to an imitation of them, and that they may be Partakers of their Merits, and be assisted by their Prayers: but so, that we never

erect Altars to any of the Martyrs, but only to the God of Martyrs, tho' in memory of them. For what Prelate officiating at the Altar, where are preserv'd the Bodies of the Saints, did ever say, We offer to thee *Peter*, or *Paul*, or *Cyprian*? But their Oblation they make to God, who has crown'd the Martyrs, tho' they do it at their Monuments; that by the admonition of the very Places, their Affection may be rais'd higher, to whet their Charity both towards them whom we may imitate, and to him by whose Grace we are enabled to do it.

rum, constituamus altaria. Quis enim Antistitum in locis Sanctorum corporum assistens altari, aliquando dixit, Offerimus tibi Petre, aut Paule, aut Cypriane? sed quod offertur, offertur Deo, qui Martyres coronavit, apud memorias eorum, quos coronavit: ut ex ipsorum locorum admonitione major affectus exurgat ad acuendam charitatem, & in illos quos imitari possumus, & in illum quo adjuvante possumus. Colimus ergo Martyres eo cultu dilectionis & societatis, quo & in hac vita coluntur sancti homines Dei.

The Honour therefore we give to the Martyrs, is an Honour of Love and Fellowship, such as we shew to Holy Men while yet alive.

Theodoret Serm. 8. *de Martyribus, where he speaks thus to the Heathens:* Our God has thrown your Idols out of the Temples, and made them give place to his Martyrs. Those he has render'd vain and out of credit, and given their Honour to these. In stead of your Feasts of *Jupiter*, *Bacchus*, and other your Gods, are now kept the Solemnities of *Peter*, *Paul*, *Thomas*, *Sergius*, *Marcellus*, *Leontius*, *Panteleemon*, *Antoninus*, *Mauritius*, and other Martyrs, in a modest and humble way, without your old Pomp, and obscene Words and Actions; without your drunken

Theodoretus Serm. 8. de Martyribus, ubi Gentiles sic alloquitur: *Suos mortuos Dominus Deus noster in templa pro Diis vestris induxit: ac illos quidem cassos vanosque reddidit, his autem honorem illorum attribuit. Pro Pandiis enim Diasiisque ac Dionysiis, & aliis festis vestris, Petri & Pauli, & Thomæ, & Sergii, & Marcelli, & Leontii, & Panteleemonis, & Antonini, & Mauritii, aliorumque Martyrum solennitates peraguntur: & pro illa veteri pompa, rerumque ac verborum obscenitate, modestæ celebrantur festivitates, non ebrietatem, &*

jocos

jocos risusque exhibentes, sed divina Cantica, sacrorumque Sermonum auditionem, & preces laudabilibus lacrymis ornatas.

Dances and ridiculous Sports; but in singing Divine Hymns, in hearing devout Sermons, pouring forth Prayers accompanied with commendable Tears.

Vigilantius *condemn'd Praying to Saints, as Idle and Idolatrous.*

The Fathers

Practis'd and recommended it to Christians, as Profitable and Convenient.

S. Cyprianus Ep. 57. *Memores nostri,* inquit, *invicem simus, concordes atque unanimes, utrobique pro nobis semper oremus, pressuras & angustias mutua charitate relevemus. Et qui istinc nostrum prior divinæ dignationis celeritate præcesserit, perseveret apud Dominum nostra dilectio, pro fratribus & sororibus nostris apud misericordiam Patris non cesset oratio.*

St. Cyprian Ep. 57. Let us be mindful of one another, being of one heart and mind. Let us pray for each other whereever we are, and ease one anothers Troubles by mutual Charity. And which soever of us shall by the Divine Appointment be first taken out of this Life, let our Love still continue even in the presence of God, & let our Prayers never cease for our Brethren and Sisters at the Mercy-seat.

Idem l. de Discipl. & Habitu Virg. sic ipsas alloquitur: *Durate fortiter, spiritaliter pergite, pervenite feliciter: tantum mementote tunc nostri, cum incipiet in vobis virginitas honorari.*

Idem l. de Disciplin. & Hab. Virg. he thus speaks to the Virgins. Hold out courageously, go on in Vertue, and arrive at Bliss. Only then remember us, when you shall receive the Crown of your Virginity.

Origenes l. 8. contra Celsum. *Cui autem,* inquit, *Primitias offerimus, ad eundem etiam vota precesque nostras dirigimus,* (scilicet Deum) *habentes Pontificem magnum, qui cœlos penetravit Jesum ipsius Dei*

Origen l. 8. *against Celsus.* He is the same, to whom we offer our First Fruits and our Prayers, having Jesus Christ for our High Priest, the Son of God, who ascended the Heavens.—— But if we would also gain the

favour of Many, we are taught in Scripture, *Dan.* 7. that Thousands of thousands assisted before him, and Millions of millions administred to him. Which Multitude beholding Men holily aspiring to the imitation of their vertuous Lives, helps them thus labouring for Heaven, and calling upon God; sometimes by appearing to them in their Devotions, not thinking it at all beneath them to be thus serviceable to them; being ready with great Alacrity and Consent to assist those who are praying to God, to whom they also never cease to offer their Prayers.

Filium.——Quod si multorum etiam favor captandus est, discimus in nostris literis, Dan. 7. *quod Millia millium assistebant ei, & Myriades myriadum ministrabant ei. Quæ multitudo cum videt homines suam erga Deum pietatem imitantes, adjuvat eos contendentes ad salutem, & Deum invocantes, interdum apparendo precantibus, non indignam rem censens, si eis ministret, magnaque alacritate ac consensu prompta ad gratificandum cœlestis Numinis invocatoribus, cui & ipsa preces offerre non desinit.*

Eusebius l. 6. Hist. Eccl. c. 5. where having related the Conversion of Basilides, *for which he was cast into Prison, he says thus.* And when some of the Faithful had visited him, and enquired the Cause of his sudden and unexpected Conversion, he is said to have return'd this Answer: That *Potamiæna*, on the third day after her Martyrdom, appear'd to him, putting a Crown on his Head, and saying, That she had pray'd to God for him, and had obtain'd her Suit; and that after a few days he should be taken into the number of the Blessed.

Eusebius l. 6. Hist. Eccles. c. 5. ubi postquam Basilidis conversionem retulit, ob quam in vincula conjectus est hæc subdit. *Cumque quidam in Domino Fratres eum adiissent, & causam subitæ illius atque insperatæ conversionis interrogarent, dixisse fertur, Potamiænam tertio post martyrium die, noctu sibi assistentem, coronam capiti suo imposuisse, dixisseque se ipsius causa Dominum orasse, atque id quod petierat, impetrasse: nec diu postea ipsum ad superos migraturum.*

St. Basil in his Sermon on the Forty Martyrs. You have often endeavour'd to find one that pray'd for you: now here are

S. Basilius Oratione in 40 Martyres. *Sæpe* (inquit) *operam dedistis, ut unum pro vobis orantem inveniretis: quadraginta*

ginta sunt hi, unam orationis emittentes vocem.——Qui aliqua premitur angustia, ad hos confugit: qui rursus lætatur, ad hos recurrit: hic ut a malis liberetur, ille ut duret in rebus lætis. Hic mulier orans pro filiis auditur; peregrinanti viro reditum incolumem, ægrotanti vero salutem implorat.—— O sanctum Chorum! Sacrum Ordinem! O Cuneum inexpugnabilem! O communes generis humani custodes! Optimi curarum socii, precum Adjutores, Legati apud Deum potentissimi, Astra mundi, Flores Ecclesiarum! Vos non terra contexit, sed cœlum excepit.

Forty, pouring forth with one consent Prayers to God.——He that is in affliction has recourse to these, and he that is in prosperity betakes himself likewise to them: the one, that he may find Relief; the other, to beg a continuance of his Happiness. Here a Mother praying for her Children is heard. A Wife petitions a safe Return for her Husband abroad, and Health for him being sick.——O Holy Quire! Sacred Order! Invincible Army! Common Preservers of Mankind! Best Companions of our Cares, Helpers of our Prayers, most powerful Embassadors to God, Stars of the World, Flowers of the Churches! The Earth has not buried you, but Heaven receiv'd you.

S. Gregorius Nazianzenus, Orat. 20. de Laudibus S. Basilii. *Tu vero*, inquit, *sacrum & divinum Caput, e cœlo nos quæso, inspice, carnisque stimulum a Deo nobis ad disciplinam datum, aut precibus tuis siste, aut certe ut forti animo perferamus, persuade; atque omnem nostram vitam ad id quod maxime conducibile est, dirige. Postquam autem ex hac vita migraverimus, illinc etiam nos in tabernacula tua suscipe, ut simul viventes, & Sanctam Trinitatem plenius priusque cernentes, desideriis nostris finem statuamus.*

St. Greg. Nazianz. Orat. 20. on the Praises of St. Basil. But thou, O holy and divine Soul, look down from Heaven upon us, and either restrain by thy Prayers the Thorn in the Flesh which God has sent to discipline us, or at least prevail that we may bear it with Courage; and direct our whole Life to that which shall be most for our advantage. And when we shall depart this Life, receive us there into thy Tabernacles; that living together, and enjoying a more full and clear Vision of the Blessed Trinity, all our Desires may be at an end.

Idem

Idem Orat. 18. *upon St. Cyprian, where he relates, That* Cyprian, *yet a Pagan, having attempted by Art Magick to win* Justina *to his unlawful desires*; She humbly beseech'd the Virgin *Mary* to assist her a Virgin, now in danger of being abus'd. *A little after he thus addresses himself to St.* Cyprian: But do you full of Compassion look upon us from Heaven, direct our Words and Life, and help me, who have the Charge of this Holy Flock.

Idem Oratione 18. in S. Cyprianum, narrat quod Justina Virgo, cum Cyprianus adhuc Paganus pudicitiam ejus magicis artibus per dæmonem tentaret, *Virginem Mariam supplex obsecravit, ut periclitanti Virgini suppetias ferret.* Deinde ipse S. Cyprianum in eadem Oratione compellat: *At tu nos e cœlo benignus aspicias, sermonesque nostros & vitam gubernes, sacrumque hunc gregem Pascentem adjuves.*

St. Gregory Nyssen Orat. upon St. Theodore Martyr, thus calls upon him. Intercede and pray for our Country, before the Lord and Sovereign of the Universe. For the Country of a Martyr is the Place of his Martyrdom, *&c.* ——Altho' thou hast left this World, yet thou knowest our Desires, our Wants, and the Necessities of Humane Life. Ask for Peace, that these our Publick Assemblies may not be interrupted.— For we even owe our Safety to thee. We desire likewise to be guarded and secur'd for the future: And if a more powerful Plea and Intercession be needful, summon all thy Brother-Martyrs, and with them joyn in Prayers. Let the Intercession of many Just Men cancel the Sins of the People. Admonish *Peter*, stir up *Paul*, as likewise *John* the Divine and

S. Gregorius Nyssenus Oratione de S. Theodoro Martyre, his illum verbis invocat. *Intercede ac deprecare pro patria apud communem Regem ac Dominum. Nam patria Martyris est etiam locus Passionis, &c. Etiamsi superasti seculum, at nosti affectus & usus, necessitatesque humanæ conditionis. Pete pacem, ut hi publici conventus non desinant.——Nos enim etiam quod incolumes servati sumus, tibi acceptum referimus. Petimus autem etiam futuri temporis præsidium atque securitatem. Quod si majori etiam opus fuerit advocatione ac intercessione, fratrum tuorum Martyrum coge chorum, & cum omnibus una deprecare. Multorum Justorum preces populorum peccata dissolvan. Admone Petrum, excita Paulum, necnon Joannem Theologum ac dilectum*

dilectum Discipulum, ut pro Ecclesiis, quas constituerunt, solicitati sint.

S. Joannes Chrysostomus Hom. 45. de S. Meletio. *Oremus*, inquit, *omnes simul, tam Magistratus, quam privati, tam mulieres, quam viri, tam senes, quam juvenes, tam servi quam liberi, beatum ipsum Meletium harum precum socium accipientes. (Est enim ei nunc major fiducia, & amor in vos ferventior:) ut hæc nobis augeatur charitas: & nos omnes obtineamus, quomodo hic sumus prope arcam istam, ita illic quoque posse esse prope beatum & æternum ejus tabernaculum.*

Idem Hom. de SS. Bernice, Prosdoce, & Domnina. *Neque die tantum hujus festivitatis*, inquit, *sed aliis etiam diebus, iis assideamus, eas obsecremus, obtestemur, ut Patronæ sint nostræ. Multam enim fiduciam obtinent non viventes modo, sed & mortuæ, multoque magis cum sint mortuæ. Jam enim stigmata ferunt Christi. Cum autem stigmata hæc ostenderint, omnia Regi possunt persuadere.*

S. Ambrosius l. de Viduis. *Obsecrandi sunt*, inquit, *Angeli pro nobis, qui nobis ad præsidium dati sunt: Martyres obsecrandi, quorum videmur nobis quoddam corporis pignore patrocinium vendicare. Possunt pro*

Beloved Disciple, to be solicitous for those Churches which were founded by them.

St. John Chrysostom in his 45. Homily upon St. Meletius. Let us all joyn in Prayers, as well Magistrates as Private Persons, Women and Men, Old and Young, Slaves and Free, taking in Blessed *Meletius* himself to bear a part in these our Prayers: (For now he has a greater Interest, and his Love of you is more fervent.) That this Charity may be increas'd in us, and we may all obtain, that as we are here nigh this Tomb, we may there approach his Blessed and Immortal Tabernacle.

Idem in his Homily upon St. Bernice, Prosdoce, and Domnina. Let us visit them, *says he*, not only on this Day of their Festival, but also on other Days; let us pray to them, and heartily beseech them to be our Patronesses. For their Interest is great, not only whilst alive, but dead also: nay, much greater, since their death. For now they bear the Scars of Christ; and when they shew these Scars, the King can deny them nothing.

St. Ambrose l. de Viduis. We are to desire the Assistance of the Angels, who are appointed for our defence. We are to pray to the Martyrs, whose Patronage we may justly claim, on the account of their Bodies, which

which we possess. They can pray for the Remission of our Sins now, who cancell'd their own, if they were guilty of any, by the effusion of their Blood. For these are the Martyrs of God, our Governors, and the Observers of our Life and Actions. Let us not be asham'd to call them in as Advocates for our Failings, who, when alive, were themselves sensible of the Infirmities of the Body.

peccatis rogare nostris, qui proprio sanguine, etiam si qua habuerunt peccata, laverunt: isti enim sunt Dei Martyres, nostri Præsules, Speculatores vitæ actuumque nostrorum. Non erubescamus eos intercessores nostræ infirmitatis adhibere: qui & ipsi infirmitatem corporis, etiam cum viverent, cognoscebant.

St. Hierom Ep. 27. In the Epitaph of Paula, *he thus calls upon her.* Farewell, O *Paula*, and by thy Prayers succour his old Age, who honours thee. Thy Faith and Good Works unite thee with Christ: Whatever thou shalt ask now, being in his Presence, thou wilt the easilier obtain.

S. Hieronymus Ep. 27. in Epitaphio Paulæ, his illam verbis appellat. *Vale, O Paula, & cultoris tui ultimam senectutem, orationibus juva. Fides & opera tua Christo te socians. Præsens, quod postulas, facilius impetrabis.*

Idem l. contr. Vigilantium. You say in your Libel, That while we are alive, we can pray for one another; but that being dead, no ones Prayer will be heard for another: especially since the Martyrs praying that their Blood might be reveng'd, could not obtain it. If the Apostles and Martyrs, being yet in the body, can pray for others, when as yet they ought to be solicitous for themselves; how much more can they do it now, after they have receiv'd their Crowns, after their Victories and Triumphs? *Moses*, one sin-

Idem l. contra Vigilantium. *Dicis in libello tuo*, inquit, *quod, dum vivimus, mutuo pro nobis orare possumus: postquam autem mortui fuerimus, nullius sit pro alio exaudienda oratio: Præsertim cum Martyres ulticnem sui sanguinis obsecrantes, impetrare non quiverint. Si Apostoli & Martyres adhuc in corpore constituti possunt orare pro cæteris, quando pro se adhuc debent esse soliciti: quanto magis post coronam, victorias & triumphos? Unus homo Moyses sexcentis millibus armatorum impetrat a Deo veniam: & Stephanus*

phanus imitator Domini ſui, & primus Martyr in Chriſto, pro perſecutoribus veniam deprecatur: & poſtquam cum Chriſto eſſe cœperint, minus valebunt? ——Denique, Sancti non appellantur mortui, ſed viventes.

gle Man, obtain'd of God Pardon for Six hundred thouſand Arm'd Men. And *Stephen*, the Imitator of his Lord, and firſt Martyr, obtain'd Mercy for his Perſecutors; and being in Heaven with Chriſt, ſhall they be leſs able? ——Finally, the Saints are not ſaid to be Dead, but Living.

S. Auguſtinus l. 7. de Baptiſmo contra Donatiſtas, ubi S. Cyprianum Martyrem his verbis invocat. *Adjuvet itaque nos in orationibus ſuis in iſtius carnis mortalitate, tanquam in caliginoſa nube, laborantes, ut donante Domino, quantum poſſumus, bona ejus imitemur.*

St. Auguſtin l. 7. de Bapt. cont. Donat. thus invokes the Bleſſed Martyr St. Cyprian. May he therefore help us in his Prayers, while we are toiling in this mortal Fleſh, as in a darkſom Cloud; that by the Grace of God we may uſe our beſt Endeavours to imitate his holy Life.

Theodoretus l. de Curandis Græcorum affectionibus, Serm. 8. qui *de Martyribus* inſcribitur. *Victorum Martyrum templa*, inquit, *clara & conſpicua cernuntur, magnitudineque præſtantia, & omni ornatus genere illuſtria. Neque ad hæc nos ſemel, biſve aut quinquies quotannis accedimus, ſed frequentes conventus celebramus, ſæpe etiam diebus ſingulis horum Domino laudes decantamus; & qui integra ſunt valetudine, hanc ſibi conſervari, qui autem morbo quopiam conflictantur, hunc depelli petunt. Petunt & liberos, qui his carent, & quæ ſteriles ſunt, rogant ut matres fiant: qui donum adepti ſunt,*

Theodoret. l. de Curand. Græc. affect. Ser. 8. *qui* de Martyribus *inſcribitur.* The Temples of the Triumphant Martyrs are Famous, Magnificent, and beautified with all ſorts of Ornaments. In theſe we have our Aſſemblies, not only once, twice, or five times in the Year, but very often: nay ſeveral times in the day we meet here, to ſing Praiſes to the God of Martyrs. Thoſe that are in health, pray for a continuance of it; and ſuch as are ſick, that they may recover. They that deſire Children, here petition for them; and the Barren here ask to be Mothers: And they that have obtain'd their Requeſt, here beg

it may be secur'd to them. Those that are to begin a Journey, ask of these to accompany them, and to be their Guids in the Way: and such as are return'd safe, here come to pay their Thanks. Neither do they make their Addresses to them as to Gods, but only beseech them as Holy Men, to intercede to God for them. And that such as ask with Faith, have their requests granted, the Gifts they bring in acknowledgment of their Cures, are a sufficient Argument: For some hang up Eyes, others Feet, others Hands made in Gold or Silver.

St. Augustin Serm. 17. de Verb. Ap. c. 1. 'Tis the Church-Discipline, as the Faithful well know, that when the Names of the Martyrs are rehears'd at the Altar of God, we do not pray for them, but only for other Faithful departed: for 'tis an Injury to pray for a Martyr, to whose Prayers we ought to recommend our selves.

salvum id sibi servari postulant. Qui peregrinationem aliquam auspicantur, ab his petunt, ut viæ sibi comites sint, ducesque itineris; qui sospites redierunt, gratias referunt. Non illos adeuntes ut Deos, sed tanquam divinos homines eos orantes, intercessoresque sibi ut esse velint, postulantes. Quod vero votorum compotes fiant, qui fideliter petunt, palam testantur illorum donaria, curationum indicantia. Alii enim oculorum, alii pedum, alii manuum simulacra suspendunt, ex argento aurove confecta.

S. Augustinus Serm. 17. de Verbis Apostoli, cap. 1. *Ideoque habet Ecclesiastica disciplina, quod Fideles noverunt, cum Martyres recitantur ad altare Dei; ubi non pro ipsis oretur, pro cæteris vero commemoratis defunctis oratur: injuria est enim pro Martyre orare: cujus nos debemus orationibus commendari.*

Vigilantius *held it Superstitious to preserve the Reliques and Bodies of Martyrs, and abominable to shew them Respect.*

The Fathers recommend the keeping of the Reliques of Saints with Respect and Veneration, and acknowledge that God often works Miracles by them.

Eusebius l. 7. Hist. Eccl. c. 19. Vales. Vers. The Faithful of the

Eusebius l. 7. Hist. Eccles. c. 19. Vales. Versionis. *Sane,* inquit,

inquit, *& Jacobi illius Cathedram, qui primus Hierosolymorum Episcopus ab ipso servatore & ab Apostolis est constitutus, & quem Fratrem Domini cognominatum fuisse divina testantur volumina, ad nostra usque tempora conservatam, Fratres illius Ecclesiæ, jam inde a Majoribus, magna prosequuntur reverentia: satis perspicue declarantes, qualiter tum antiquiores, tum nostri temporis Christiani viros sanctos ob ipsorum erga Deum amorem, debito semper honore venerati sunt, & hactenus venerantur.*

Cyrillus Hierosolymitanus Catechesi 18. *Vivus enim,* inquit, (Eliseus) *resurrectionem effecit per animam suam: sed ut non solum animæ Justorum honorentur, verum etiam credatur vim quandam Justorum inesse corporibus; qui in Elisæi sepulcrum objectus erat mortuus, ubi mortuum Prophetæ corpus attigit, vivificatus est.*

S. Basilius Hom. in Psal. 115. explicans illa verba, *Pretiosa in conspectu Domini mors Sanctorum ejus,* hæc habet: *Pro legis Judaicæ ritu si qui moriebantur, horum morticina habebantur abominationi: contra mors, si cuipiam irrogatur pro Christi nomine, pretiosæ censentur Reliquiæ Sancto-*

Church of *Jerusalem,* following the Example of their Ancestors, shew great Reverence to the Chair of St. *James*, who was instituted Bishop of *Jerusalem* by Christ and his Apostles, and, as the Scriptures testifie, was call'd the Brother of our Lord; which Chair is yet preserv'd to these our Days. And in this they plainly declare, how great a Veneration and Honour the Primitive Christians had for Holy Men, for their Love of God; and how much they are now respected by the Christians of our days.

Cyrillus Hierosol. Catech. 18. *Eliseus,* being yet alive, rais'd one to Life by the Power of his Soul. And that not only the Souls of the Just may be honour'd, but that there may be believ'd a certain Vertue to remain even in their Bodies, a dead Person, that had been cast into the Sepulcher of *Eliseus,* no sooner touch'd the Body of the deceased Prophet, but he was restor'd to Life.

St. Basil Hom. in Psal. 115. *explicating these words,* Precious in the sight of our Lord is the death of his Saints, *writes thus:* According to the Jewish Law, the Bodies of the Dead were held in abomination: But if now any suffer Death for the Profession of Christ, the Reliques of his Saints are esteem'd

precious. In the ancient Law it was said to the Priests and Nazarites, You shall not be polluted upon any dead Body: And, If any one touches a Corps, he shall be unclean. But now, on the contrary, whoever touches the Bones of a Martyr, is in some manner sanctified by it, by reason of a Blessing attending the Body.

Idem in Hom. upon St. Julitta Martyr, where he relates, that the Fire in which she was cast, tho' it kill'd her, yet it spar'd her Body; Which being now plac'd, *says he*, in the most Magnificent Entry of the Temple of this City, sanctifies the Place, and likewise those who come to visit it.

St. Gregory Nyssen Orat. upon the Forty Martyrs, and in another upon St. Theodore *Martyr.* Let us look into the present Condition of the Saints, and consider how admirable and glorious it is. For the Soul being receiv'd into Heaven, rests in its Center, and being deliver'd from the Body, lives there in the company of others like it self. But the Body, the honourable and untainted Instrument of the Soul, which with its vicious Inclinations did not injure her Purity, being with great Honour and Respect Intomb'd and Adorn'd, is deposited in an august and holy Place, and there preserv'd as a

rum ejus. In priori lege dicebatur Sacerdotibus & Nazareis illud: Non contaminabitur super ullo mortuo. Et, si quis tetigerit cadaver, immundus erit: nunc e diverso Martyris ossa quisquis attigerit, ob gratiam corpori insidentem, fit quadantenus sanctificationis particeps.

Idem in Hom. de S. Julitta Martyre, refert ignem in quem conjecta est, ejus animam a corpore disjunxisse, ipsi vero corpori pepercisse; *Quod nunc*, inquit, *in præstantissimo Templi urbis vestibulo collocatum, locum quidem sanctificat, sed & eos præterea, qui ad eum conveniunt.*

S. Gregorius Nyssenus Orat. in SS. 40 Martyres, & Orat. in Theodorum Martyrem. *Præsentem Sanctorum statum inspiciamus*, inquit, *quam præclarus magnificusque sit. Nam anima quidem ex quo sublimis abiit, in suo loco requiescit, & corpore soluta cum sui similibus una vivit: Corpus vero venerandum & immaculatum illius Instrumentum, quod suis vitiis & affectibus illius incorruptionem non læsit, cum multo honore & cultu compositum atque ornatum, in augusto sacroque loco collocatum est: quod rei instar pretiosissimæ, in regenerationis tempus asservatur.* Deinde

inde Basilicam elegantissimis decoratam Picturis Christum & Martyrem cum suppliciis, quæ perpessus est, referentibus, describens, subjungit: *Quisquis igitur his arte elaboratis operibus oculos suos oblectavit, cupit deinceps etiam ipsi conditorio appropinquare, illius contactum sanctificationem ac benedictionem esse credens. Quod si quis etiam pulverem, quo sepulchri locus obsitus est, auferre permittat, pro munere accipitur, ac tanquam res magni pretii reposita terra ista servatur. Nam ipsas attingere reliquias, quando aliqua hujusmodi prospera fortuna contigerit, quam optabile sit, & summis votis expetitum munus, norunt quicunque sunt experti, & hoc suo desiderio potiti. Ni enim tanquam vivum ipsum corpus & florens, videntes osculantur, & ad oculos, ad os, ad aures, ad omnes sensus admovent. Deinde Martyri, quasi integer esset ac præsens, supplicant ut pro ipsis intercedat.*

S. Gregorius Nazianzenus Orat. 3. quæ est prima in Julianum, qua his verbis Apostatam Imperatorem alloquitur: *Non victimas pro Christo cæsas reveritus es, nec magnos pugiles extimuisti, Joannem Petrum, Paulum, Jaco-*

thing of great value, till the time of Resurrection. *Then having describ'd the Church curiously set forth with excellent Pictures of Christ and the Martyr, with the Torments he suffer'd, he goes on thus:* Whoever beholds these excellent Pieces, is forthwith desirous of approaching to the Sepulcher of the Martyr, not doubting but the touching this, will be a Sanctification and Blessing to him. And if any one be permitted to take of the Dust which lies about the Monument, 'tis look'd on as a great Favour; and this Earth is laid up, and kept as a thing of high esteem. But to touch the Reliques, whenever this Happiness is granted, 'tis so desirable a thing, so much to be wish'd for, that they only can truly explicate it, who have experienc'd it, in the enjoyment of their Desires. For these, as if they saw the Body fresh and living, kiss it, and lay it to their Eyes, their Mouth, their Ears, and to all their Senses. And then they pray to the Martyr, as if he were alive and present, to make Intercession for them.

St. Gregory Nazianzen Orat. 3. being the First against Julian, *where he speaks thus to the Apostate Emperor:* Had you no respect for those Victims slain for Christ, and did you not fear those great Heroes *John, Peter, Paul, James, Stephen, Luke, Andrew,*

drew, Thecla, and such who after and before them expos'd themselves to Dangers in testimony of the Truth; who fought with Fire and Sword, Wild Beasts and Tyrants, present Torments and others threatned them, with so great alacrity, as if the Bodies in which they suffer'd were none of their own, or as if they were nothing but Spirit? And this, because they would not deny their Faith, even in Word. Who are highly honour'd, and have solemn Days appointed in their Memory; who cast out Devils, and cure Diseases; whose Apparitions and Admonitions, nay whose very Bodies can do the same, as their Souls, to those that touch them or honour them; the very Drops of whose Blood, and small Marks of whose Martyrdom, can do the same with their Bodies. And these do you not honour, but contemn?

bum, Stephanum, Lucam, Andream, Theclam, eos qui & post illos, & ante illos, pro veritate periculis se objecerunt: qui cum igne & ferro, & belluis & Tyrannis, & præsentibus malis, & denuntiatis, alacri animo, velut in alienis corporibus, immo quasi corporum expertes dimicârunt? Cur? Ne pietatem vel verbo tenus proderent. Quibus præclari honores & Festa constituta sunt: a quibus dæmones propelluntur, & morbi curantur: quorum apparitiones & prædictiones, quorum vel sola corpora idem possunt quod animæ sanctæ, sive tangantur, sive honorentur: quorum vel solæ sanguinis guttæ, atque exigua passionis signa, idem possunt, quod corpora. Hæc non colis, sed contemnis?

Idem Orat. 18. *on St. Cyprian, where he attests, that the Reliques and holy Ashes of this Martyr did expel Devils, cure Diseases, &c.* All which things, *says he*, the very Dust of *Cyprian* can perform on those who approach with Faith, as they who have experienc'd can witness, as likewise those who have deliver'd the memory of the thing to us, and will transmit it to Posterity.

Idem Orat. 18. in S. Cyprianum, testatur hujus Reliquias sacrosque cineres dœmones expellere, morbos curare, &c. *Quæ omnia*, inquit *Cypriani vel pulvis ipse potest, si fides adsit, ut experti norunt; & qui rem gestam ad nostrum usque memoriam propagarunt, & in consequentia tempora transmittent.*

St. John Chrysostom Orat. on St. Ignatius Martyr, where descri-

S. Joannes Chrysostomus, Oratione de S. Ignatio Martyre,

tyre, in qua honorificam Reliquiarum illius Roma Antiochiam translationem prædicans, hæc habet: *Illum Sanctum tunc Roma venientem civitates deinceps vicissim excipientes, & humeris gestantes ad hanc urbem usque deducebant, coronatum laudantes athletam.* Et infra: *Quemadmodum thesaurus perennis, ex quo singulis diebus hauriunt, nec tamen ille unquam deficit, omnes sui participes locupletiores facit: ita beatus ille Ignatius ad se venientes benedictionibus, fiducia, ingentibus animis, & magna fortitudine complens, domum remittit. Ne nos igitur hodie duntaxat, sed etiam quotidie ad ipsum veniamus, spiritales ex eo fructus capientes. Licet enim profecto, licet huc adeuntem ingentia bona percipere. Neque enim corpora solum, sed etiam conditoria ipsa Sanctorum, spiritali gratia sunt referta. Etenim si Elisæi tempore, quiddam accidit ejusmodi, & sepulchrum mortuus attingens, mortis vincula dirupit, & ad vitam denuo revertit: multo nunc magis cum abundantior est gratia, cum Spiritus operatio copiosior est, licet conditorium ipsum cum fide tangentem magnam inde virtutem attrahere. Propterea Sanctorum nobis Reliquias concessit Deus, volens ad eundem, qui in illis fuit, zelum velut manu deducere, ac por-*

bing the solemn Translation of his Reliques from Rome *to* Antioch, *he says thus*: All the Cities in their order receiving this Saint in his way from *Rome*, and carrying him on their Shoulders, brought him to this very City, singing forth the Praises of this Triumphant Martyr. *And a little after*: As an inexhaustible Treasure, from which daily Sums are taken, enriches all that come to it, without any decay in it self; so the Blessed *Ignatius* sends all those home that come to him, full of Blessings, Confidence, Courage, and great Fortitude of Spirit. Let us come therefore to him, not only at present, but every day, that we may be bless'd with spiritual Advantages by him. For whosoever addresses himself to this Martyr, may without question receive thence signal Benefits. For not only the Bodies, but the Sepulchers also of the Saints are replenish'd with spiritual Grace. For if in the time of *Eliseus* such a miraculous thing hapned, that a dead Body touching his Sepulcher, was forthwith restor'd to Life; how much more now, when the diffusion of the Divine Grace is more plentiful, and the Operation of the Holy Spirit more powerful, may those who with a lively Faith approach this Monument, be highly advantag'd by it?

God

God has for this reason favour'd us with the Reliques of his Saints, that by this means he may lead us to the imitation of that Vertue and Zeal which so gloriously shin'd in their Lives, that he may afford us a secure Port and safe Remedy against the Evils which on every side infest us.

tum quendam præbere, tutumque remedia contra mala, quæ undequaque nos incursant.

Theodoret Serm. 8. *contra Græc.* The Noble Souls of the Martyrs are entertain'd in Heaven, and keep company with the Quires of Angels. Their Bodies are not each in their own Monument, but being divided among the Cities and Villages, are by them esteem'd the Preservers of their Souls and Bodies, and call'd their Physicians, and honour'd as their Protectors and Guards; and making use of their Intercession to God, they by them obtain Divine Benefits. And the divided Bodies retain their Power entire; those poor, little, and almost undiscernable Reliques having the same Vertue as the whole Martyr. For 'tis the Grace annex'd to them, which distributes those Blessings, and shares its Liberality in proportion to their Faith that come thither.

Theodoretus Serm.8. contra Græcos. *Ac generosæ quidem,* inquit, *Triumphatorum animæ cœlum obambulant, & incorporeorum Spirituum choris intersunt: corpora vero ipsa non unum cujusque monumentum continet: sed urbes & pagi illa inter se partientes, servatores illos animarum pariter & corporum, ac Medicos appellant; & tanquam urbium Præsides atque Custodes venerantur: & horum apud universorum Deum utentes interventu, divina per ipsos munera consequuntur. Porro diviso corpore indivisa gratia perseverat: ac tenues illæ tantillæque reliquiæ eandem vim obtinent ac Martyr integer nec in partes dissectus. Quæ enim insidet gratia, dona illa distribuit & pro accedentium fide liberalitatem metitur.*

St. Jerom against Vigilantius. He takes it ill, *says he,* that the Reliques of the Martyrs are cover'd with a rich Veil, and not rather wrapp'd up in a Clout, or thrown out upon the Dunghil; that so *Vigilantius* alone,

S. Hieronymus adversus Vigilantium. *Dolet,* inquit, *Martyrum reliquias pretioso operiri velamine, & non vel pannis, vel cilicio colligari, vel projici in sterquilinium; ut solus Vigilantius ebrius & dormiens adoretur.*

adoretur. Ergo sacrilegi sumus, quando Apostolorum Basilicas ingredimur? Sacrilegus fuit Constantinus Imperator, qui Sanctas Reliquias Andreæ, Lucæ, & Timothei transtulit Constantinopolim: apud quas dæmones rugiunt, & inhabitatores Vigilantii illorum se sentire præsentiam confitentur? Sacrilegus & nunc dicendus est Augustus Arcadius, qui ossa B. Samuelis longo post tempore de Judæa transtulit in Thraciam? Omnes Episcopi non solum sacrilegi, sed & fatui judicandi, qui rem vilissimam, & cineres dissolutos in serico & vase aureo portaverunt? Stulti omnium Ecclesiarum populi, qui occurrerunt Sanctis reliquiis, & tanta lætitia, quasi præsentem viventemque Prophetam cernerent, susceperunt: ut de Palestina usque Calcedonem jungerentur populorum examina, & Christi laudem una voce resonarent?——Et infra: *Male ergo facit Romanus Episcopus, qui super mortuorum hominum Petri & Pauli secundum nos ossa veneranda, secundum te vilem pulviculum, offert Domino sacrificia, & tumulos eorum Christi arbitratur altaria. Et non solum unius urbis, sed totius orbis errant Episcopi, qui cauponem Vigilantium contemnentes, ingrediuntur Basilicas Martyrum.*

drunken and drowsie as he is, may be ador'd, forsooth. Are we therefore sacrilegious, when we enter the Temples of the Apostles? Did the Emperor *Constantine* rob God of his Honour, when he translated the Holy Reliques of *Andrew*, *Luke*, and *Timothy* to *Constantinople*; before which the Devils howl, and the Inhabiters of *Vigilantius* own a sense of their presence? Is our Emperor *Arcadius* to be charg'd with Profaneness, because he has translated the Bones of *Samuel*, after so many Ages, from *Palestine* into *Thrace*? Are all the Bishops to be condemn'd, not only as Wicked, but as Fools too, for carrying on their Shoulders so mean a thing as those loose Ashes, curiously veild with Silk, and reposited in a Vessel of Gold? Are the Faithful of all the Churches Mad, who went forth to meet those Holy Reliques, and receiv'd them with so much joy, as if the Prophet had been there alive, and in Person; and so that from the *Holy Land* to *Chalcedon* was but one Crowd of People, and one Quire singing forth the Praises of their Redeemer?——*And a little after*: The Bishop of *Rome* do's therefore very ill, who upon the Bones of Dead Men, *Peter* and *Paul*, esteem'd by us as Venerable Reliques, tho' by you defam'd as regardless Dust, offers

Sacrifice to God, and looks on their Sepulchers as the Altars of Christ. And not only the Bishop of one City, but those of the whole World are in an Error, who having no respect for greasie *Vigilantius*, do yet visit the Temples of the Martyrs.

Idem Ep. 53. We are so far from worshipping or adoring the Reliques of Martyrs, that we do'nt do it even to the Sun and Moon, to Angels or Archangels, Cherubins or Seraphins, or any other thing, either in this World, or in that to come; lest by so doing we should serve some Creature in stead of our Creator. We honour indeed the Reliques of Martyrs, that so we may adore him whose Martyrs they are. We shew an Honour to the Servants, that the Honour given to them may redound to their Lord, who has said, *He that receives you, receives me.*

Idem Ep. 53. *Nos autem non dico Martyrum reliquias, sed ne Solem quidem & Lunam, non Angelos, non Archangelos, non Cherubim & Seraphim, & omne nomen quod nominatur in præsenti sæculo, & in futuro, colimus & adoramus; ne serviamus creaturæ potius quam Creatori. Honoramus autem reliquias Martyrum, ut eum cujus sunt Martyres, adoremus. Honoramus Servos, ut honor Servorum redundet ad Dominum, qui ait,* Qui vos suscipit, me suscipit.

St. Ambrose *in his Epistle to his Sister* Marcellina *writes thus of the Miracles wrought at the discovery of the Reliques of St.* Gervasius *and* Protasius. You know, *says he,* nay you have seen many freed from the Devils with which they were possess'd, and great numbers, upon the touching the Garments of these Saints, eas'd of their Infirmities, under which they groan'd. You have seen the Miracles renew'd of the Primitive time, when by the Coming of our Blessed Saviour, the Spirit of God has commu-

S. Ambrosius Ep. ad Marcellinam sororem de Miraculis in sacrarum inventione reliquiarum SS. Gervasii & Protasii ita scribit. *Cognovistis,* inquit, *immo vidistis ipsi multos a Dæmoniis purgatos; plurimos etiam ubi vestem Sanctorum manibus contigerunt, iis quibus laborabant debilitatibus absolutos: reparata vetusti temporis miracula, quo se per adventum Domini Jesu gratia terris major infuderat: umbra quadam Sanctorum Corporum plerosque sanatos cernitis. Quanta*

oraria

oraria jactitantur? Quanta indumenta super Reliquias Sacratissimas & tactu ipso medicabilia reposcuntur? Gaudent omnes extrema lintea contingere; & qui contigerit, salvus erit.——Condamus ergo, inquit, *Reliquias sacrosanctas, & dignis ædibus invehamus, totumque diem fida devotione celebremus.*

nicated it self more plentifully to Men. You have seen many cur'd of their Diseases by the very Shadow of the Saints Bodies. How many Hankerchiefs and other Linen have you beheld thrown upon the Holy Reliques, and immediately demanded back, bless'd with a Vertue of being Antidote against any Distemper? All rejoice to touch their outmost Linen; and he that touches, is cur'd.—— Let us honourably deposit these Sacred Reliques, and bring them into worthy Mansions, and spend the whole day in sincere Devotion.

Idem Corpora Sanctorum Nazarii & Celsi divinitus admonitus invenit: de quibus Sermone 14. hæc habet: *Hæc est sanctorum Martyrum gloria, quorum etsi per universum mundum seminetur in cineribus portio, manet tamen integra in virtutibus plenitudo. ——Honoro ergo in carne Martyris exceptas pro Christi nomine cicatrices. Honoro viventis memoriam perennitate virtutis. Honoro per confessionem Domini sacratos cineres. Honoro in cineribus semina æternitatis. Honoro corpus quod mihi Dominum meum ostendit diligere: quod me propter Dominum mortem docuit non timere. Cur autem non honorent corpus illud Fideles, quod reverentur & Dæmones? Quod & afflixerunt in supplicio, sed glorificatur in sepulchro. Honoro*

The same St. Ambrose *by Divine Inspiration found the Bodies of St.* Nazarius *and* Celsus; *of which, Serm.* 14. *he writes thus:* This is the Glory of the Holy Martyrs, that tho' their Ashes are spread throughout the whole World, yet the Vertue is not diminish'd, but every where compleat and entire.—— I honour therefore in the Flesh of the Martyr, the Wounds he receiv'd for the sake of Christ. I honour the Memory of him, yet living in the continuance of his Vertue. I honour his Ashes, made Sacred by his Confession of Christ. I honour in his Ashes the Seeds of Eternity. I honour his Body, which has shew'd me how to love my God, and taught me not to fear to die for my Lord. And why should not the Faithful honour that Body,

which the very Devils have a respect for? Which they have caus'd to be tormented, but is now honour'd in its Sepulcher.

itaque corpus quod Christus honoravit in gladio, quod cum Christo regnabit in cælo.

I honour that Body which Christ has honour'd with Martyrdom, which shall reign with Christ in Heaven.

St. Augustin Serm. 92. de Divers. writes thus, speaking of the Reliques of St. Stephen: A little Dust has call'd together so great a Multitude. The Ashes lie hid, but the Benefits are manifest. Think a little, Christians, how great things God has reserv'd for us in the State of Bliss, who makes the Dust of those that are dead so highly beneficial to us. *And Ep. 103. he says thus, treating of the Honour to be given to the Reliques of Saints*: They carry the Reliques of the Blessed and ever Glorious Martyr *Stephen*, which Your Holiness knows well how reasonable it is you should honour, as we have done. *The same Father writes at large of the Invention of St.* Stephen's *Reliques, and of many Miracles wrought by them*, l. 22. de Civitate Dei, c. 8.

S. Augustinus Ser. 92. de Diversis. De Sancti Stephani Reliquiis, sic ait; *Exiguus pulvis tantum populum congregavit. Cinis latet, beneficia patent. Cogitate Charissimi, quæ vobis Deus servet in regione vivorum, qui tanta præstat de pulvere mortuorum.* Et Epist. 103. de honore Sanctorum Reliquiis deferendo ita scribit: *Portant sane Reliquias Beatissimi & Gloriosissimi Martyris Stephani; quas non ignorat Sanctitas vestra, sicut & nos fecimus, quam convenienter honorare debeatis.* Idem lib. 22. de Civitate Dei, cap. 8. de Sancti Stephani Protomartyris Reliquiis nuper inventis, & de variis miraculis illarum virtute effectis multa habet.

Of Aërius.

IN the First Century, about the Year of Christ 50. *Aërius* went out of the Church, and teaching many erroneous Doctrins, related by St. *Epiphanius, Hær.* 75. endeavour'd to draw

draw Numbers after him. His principal Tenets were those, wherein he condemn'd Prayers for the Dead, and denied any Superiority in Bishops over Priests, maintaining them to be equal both in Order and Jurisdiction.

Aërius *condemn'd Praying for the Dead.*

The Fathers practis'd it, and own'd it as advantageous to the Souls departed.

S. Dionysius lib. de Eccl. Hier. cap. 7. *Accedens*, inquit, *venerandus Antistes precem sacram super mortuum peragit; precatur divinam clementiam, ut cuncta dimittat per infirmitatem humanam admissa peccata defuncto, eumque in luce statuat & regione vivorum.*

St. Dionysius l. de Eccles. Hierarch. cap. 7. The Venerable Prelate coming, prays over the Dead Body: he implores the Divine Clemency to pardon all the Sins committed by the deceas'd Party through Humane Frailty, and that he may be receiv'd into the State of Bliss, and Region of the Living.

Tertullianus lib. de Corona Militis, cap. 3. *Oblationes pro defunctis, pro natalitiis annua die facimus*: ut supra. Et lib. 10. de Monogamia, cap. 10. de officio Viduæ fidelis erga maritum, ita scribit: *Enimvero & pro anima ejus orat, & refrigerium interim adpostulat ei, & in prima resurrectione consortium, & offert annuis diebus dormitionis ejus.*

Tertullian l. de Cor. Milit. c. 3. We make Oblations for the Dead, and keep the Anniversary of their Birth: *as above more at large. Et l.* 10. *de Monog. c.* 10. *speaking of the Obligation of a Christian Widow towards her deceas'd Husband, he writes thus*: She prays likewise for his Soul, and begs in the mean time Refreshment for him, and that he may have part in the First Resurrection, and makes Oblations on the Anniversary days of his departure.

S. Cypr. Ep. 66. ad Clerum & Plebem Furnitanam data: *Episcopi*, inquit, *antecessores nostri religiosè considerantes, & salubriter providentes, censuerunt ne quis frater excedens, ad tute-*

S. Cyprian Ep. 66. *ad Clerum & Plebem Furnit.* The Bishops our Predecessors, upon mature and pious Considerations, decreed, That no Christian departing this Life should by Will leave any

any Priest for Guardian: and that in case any did presume to do this, no Prayers should be made for him, nor Sacrifice offer'd for the Rest of his Soul. For he do's not deserve to be commemorated by the Priest at the Altar, who would by this Concern withdraw the Priests and Assistants from the Altar. And for this Reason *Victor*, who contrary to this Order of the Priests in Council, dar'd to constitute *Geminius Faustinus* a Clergy-man Tutor, has no Title that any Oblation be made for his Repose, or his Name be mention'd in the Prayers of the Church.

lam, vel curam Clericum nominaret: ac si quis hoc fecisset, non offerretur pro eo, nec sacrificium pro dormitione ejus celebraretur. Neque enim apud altare Dei meretur nominari in Sacerdotum prece, qui ab altari Sacerdotes & ministros voluit avocare. Et ideo Victor, cum contra formam nuper in Concilio a Sacerdotibus datam, Geminium Faustinum Presbyterum ausus sit tutorem constituere, non est quod pro dormitione ejus apud nos fiat oblatio, aut deprecatio aliqua nomine ejus in Ecclesia frequentetur.

Arnobius lib. 4. adverſ. Gent. p. ult. What reason was there that our Churches should be so outragiously thrown down, in which Prayers were offer'd to our Sovereign God, Peace and Mercy was implor'd for all, for Magistrates, Armies, Kings, Friends, and Enemies, whether alive or dead?

Arnobius lib. 4. adversus Gentes, pag. ult. *Cur immaniter conventicula dirui*, (meruerunt) *in quibus Summus oratur Deus, pax cunctis, & venia postulatur, Magistratibus, Exercitibus, Regibus, Familiaribus, Inimicis, adhuc vitam degentibus, & resolutis corporum vinctione?*

St. Cyril of Jerusalem Catechesf. Mystag. 5. Then, *says he*, we pray for the Holy Fathers and Bishops deceas'd; and last of all, for such as have died amongst us: firmly believing, that those Souls find great Relief, for whom the Prayer is offer'd of that holy and awful Sacrifice which lies upon the Altar.—— After the same manner we also

S. Cyrillus Hierosolymitanus Cat. Myst. 5. *Deinde*, inquit, *pro defunctis sanctis Patribus & Episcopis. Denique pro omnibus oramus, qui inter nos vita functi sunt, maximum esse credentes animarum juvamen, pro quibus offertur precatio sancti illius & tremendi, quod in altari positum est, Sacrificii.—— Ad eundem modum & nos pro defunctis*

defunctis precationes adhibentes quamvis sint peccatores, non quidem coronam plectimus, sed Christum pro nostris peccatis mactatum offerimus, ut & nobis, & illis, eum qui est benignissimus, propitium reddamus.

offer up Prayers for the Dead, tho' under the guilr of Sin; not by presenting a Crown (*as was done to the Roman Emperors for the repealing a Sentence against a Malefactor*) but by making an Oblation of Christ, who died for our Sins, that so we may obtain Mercy both for our selves and them, of him who is most merciful.

S. Gregorius Nyssenus in Orat. de Mortuis, quos ait; *Vel in præsenti vita sapientiæ studio & precibus purgatos; vel post obitum per expurgantis ignis fornacem expiatos, ad sempiternam fælicitatem pervenire.*

St. Gregory Nyssen in Orat. de Mortuis, where he says, That such as die, having been cleans'd from their Sins, either in this Life, by Prayers and the practice of Vertue; or after their Death, having made Satisfaction in the Furnace of the Purging Fire, are receiv'd into Bliss.

S. Basilius in cap. 9. Isaiæ. *Si per Confessionem,* inquit, *detexerimus peccatum, jam succrescens gramen arefecimus, dignum plane quod depascatur ac devoret purgatorius ignis.*

St. Basil in cap. 9. Isaiæ. If we have disclos'd, *says he,* our Sin in Confession, the growing Weed is by this means so wither'd and dry, that 'twill be easily consum'd by the Purging Fire.

S. Gregorius Nazianzenus Orat. 39. in Sancta Lumina; ubi tres Purgationes numerat: primam per baptismum, alteram per pœnitentiam, tertiam per ignem: duæ priores sunt in hac vita, tertia post obitum. *In altero ævo,* inquit, *igni fortasse baptizabuntur, qui postremus est baptismus, non solum acerbior, sed & diuturnior, qui crassam materiam instar fœni depascitur, vitiique omnis levitatem absumit.*

St. Greg. Nazianz. Orat. 39. in Sancta Lumina: Where he reckons three Expiations, or Means of being purified; the first by Baptism, the second by Penance, the third by Fire: the two first in this Life, the last in the next. In the next Life, *says he,* they may come to be baptiz'd by Fire, which is the last Baptism; not only more painful, but also more lasting, which devours the gross Matter like Hay, and consumes the Frailty of all Sin.

Eusebius

Eusebius l. 4. de Vita Constantini, c. 71. Where speaking of the Funeral of Constantine, *he says thus.* The Holy Prince being expos'd upon a stately Throne, was highly commended. And great numbers of People, together with the Priests, offer'd up Prayers to God, not without Groans and Tears, for the Soul of the Emperor; thus performing a most acceptable Office to their Prince of Pious Memory.

Eusebius lib. 4. de Vita Constantini Imp. c. 71. ubi de ipsius funere agit: *Ac beatus quidem Princeps*, inquit, *alto in suggestu jacens, laudibus tum celebrabatur. Innumerabilis autem populus una cum Sacerdotibus Dei, non sine gemitu ac lacrymis, pro Imperatoris anima preces offerebant Deo; gratissimum pio Principi officium exhibentes.*

St. Epiphanius Hæresi 75. viz. of the Aërians. The Prayers, *says he*, which are offer'd up for the Dead, are advantageous to them, tho' they are not able to cancel all Sins.——For we mention both the Just and Sinners; the latter, that we may obtain Mercy for them of God, *&c. Et in Expositione Catholicæ Fidei, num.* 23. Now forasmuch as concerns such as are Dead, their Names are expressly mention'd, Prayers and Sacrifices are offer'd, and the holy Mysteries frequented.

S. Epiphanius Hæresi 75. quæ est Aërianorum. *Cæterum*, inquit, *quæ pro mortuis concipiuntur preces, iis utiles sunt, tametsi non omnes culpas extinguant.——Nam & justorum & peccatorum mentionem facimus: peccatorum quidem, ut iis a Domino misericordiam imploremus, &c.* Et in Expositione Catholicæ Fidei, num. 23. *Jam vero quod ad mortuos spectat, nominatim de illis mentio fit, & preces ac sacrificia, Mysteriaque frequentantur.*

St. John Chrysostom Hom. 41. in Ep. 1. ad Corinth. If a Sinner has departed this Life, we ought to rejoyce, because his vicious Course is interrupted, and there can be now no longer any addition to his Sins. And we must relieve him, as much as possible, not by our Tears, but by praying for him, by giving Alms, and making Oblations

S. Joannes Chrysostomus Hom. 41. in Ep. 1. ad Corinth. *Si peccator excessit*, inquit, *propterea etiam lætari oportet, quod interscissa sint peccata, & vitio non adjecit; & quod fieri potest, ei succurrere, non lacrymis sed precibus, & supplicationibus, & eleemosynis, & oblationibus. Non sunt enim hæc temere excogitata, neque frustra*

frustra eorum, qui excesserunt, in divinis Mysteriis meminimus, & pro ipsis accedimus, rogantes Agnum propositum, qui mundi peccatum tulit: sed ut eis inde aliqua sit consolatio. Neque absre is qui adstat altari, dum veneranda peraguntur Mysteria, clamat; Pro omnibus qui in Christo dormierunt, & iis qui pro ipsis celebrant memorias. Nam si pro ipsis non fierent commemorationes, ne hæc quidem dicta essent. Non sunt enim res nostræ ludi scenici, absit. Hæc enim fiunt ordinatione Spiritus. Eis ergo opem feramus, & commemorationem eorum peragamus. Si enim Jobi filios expiabat Patris sacrificium, quid dubitas an nobis pro eis qui excesserunt, offerentibus, eis existat aliqua consolatio?—— Ne nos pigeat opem ferre iis, qui excesserunt, & pro eis offerre preces: est enim propositum orbis terræ commune piaculum. Propterea fidenter pro orbe tunc rogamus, & cum Martyribus eos vocamus, cum Confessoribus, cum Sacerdotibus. Etenim unum Corpus omnes sumus, etiamsi sint membra membris splendidiora: & fieri potest ut veniam eis omni ex parte conciliemus, a precibus, a donis quæ pro eis offeruntur, ab eis qui cum ipsis vocantur. Cur ergo doles? Cur luges, & lamentaris, quando defuncto potest tanta conciliari venia?

for his Soul. For these things are not instituted in vain, and 'tis not an idle Commemoration we make in the Sacred Mysteries, of such as are Dead; coming in their behalf, and offering our Petitions to the Lamb there before us, who has taken away the Sins of the World; but that they may thereby receive some Consolation. Neither is it in vain that he that Officiates at the Altar, in the time of Divine Sacrifice, cries out thus: For all those that sleep in Christ, and for them that make Commemoration for them. For if there were no Commemoration made for the Dead, there would be no such thing said. For what we do here is no Stage-play; no, God forbid: but what has been instituted by the Holy Ghost. Let us therefore help them, and make Commemoration of them. For if the Sons of *Job* were expiated by the Sacrifice made by their Father, who can doubt but the Oblations we make for such as are deceas'd, bring Relief to them?——Let us therefore with all chearfulness assist those that are Dead, and pray for them: for having before us that Common Sacrifice which was offer'd for the Sins of the World, we may with confidence pray for the whole World, and make Com-

memoration of them with the Martyrs, with the Confessors, and Priests: for we are all but One Body, altho' some Members are more Noble than others: and 'tis possible we may obtain Mercy for them, in order to a full Discharge, by our Prayers, by our Oblations made for them, and by their means who are mention'd with them. Why therefore do you grieve, why do you lament, since to the Party deceas'd you may bring so great Relief?

And in his third Homily on the Epistle to the Philippians: 'Twas not in vain instituted by the Apostles, that Commemoration should be made for the Dead in the venerable and dreadful Mysteries. They knew, that by this they receiv'd great benefit and advantage. For at that time when all the People stand with their Hands held up, when the Priests are there assisting, and that Divine Sacrifice, striking dread into all present, is offer'd, no doubt but praying for them, we may render God propitious to them, I mean to such who have departed in the Unity of Faith.

Et Homil. 3. in Epist. ad Philippenses. *Non frustra*, inquit, *hæc ab Apostolis sunt legibus constituta; ut in venerandis atque horrificis Mysteriis memoria eorum fiat qui decesserunt. Noverant hinc multum ad illos lucri accedere, multum utilitatis. Eo enim tempore quo universus populus stat manibus passis, ac cœtus Sacerdotalis, & illud horrorem venerationis plenum incutiens Sacrificium; quomodo Deum non placabimus, pro istis orantes? Atque id quidem de iis qui in fide decesserunt.*

And in his 21. Homily upon the Acts: 'Tis not in vain that Oblations are made for the Dead, we don't in vain pray and give Alms for them. All this is the Ordinance of the Holy Ghost, who designs we should help one another. For see, he'l be benefited by you, and you by him, being persuaded for his sake to some charitable Work. Where you are the occasion to him of

Et Homil. 21. in Acta: *Non frustra*, inquit, *oblationes pro defunctis fiunt; non frustra preces, non frustra eleemosynæ. Hæc omnia Spiritus disposuit, volens ut nos mutuum juvemus. Vide enim: utilitatem accipiet ille per te, & tu per illum, contemptis opibus inductus ad faciendum aliquid generosum: & tu illi salutis, ipse vero tibi eleemosynæ factus est author, ne dubita,*

dubita, quia erit aliquis fructus suavis. Non simpliciter Minister clamat pro his qui defuncti sunt in Christo, & pro his qui illorum memoriam faciunt. Non Diaconus est qui talem vocem illam emittit, sed Spiritus Sanctus. In manibus est Hostia, & omnia proposita sunt bene ordinata, adsunt Angeli, adsunt Archangeli, adest Filius Dei, cum tanto horrore adstant omnes, adstant illi clamantes omnibus silentibus; & putas simpliciter hæc fieri?——Sicut enim quando Regum trophæa statuuntur, tunc celebrantur quidem & quicunque victoriæ socii fuerant: dimittuntur autem qui sunt in vinculis per illud tempus: ubi autem transierit hoc tempus, qui nihil assecutus est, nihil obtinet: ita sane & hic. Trophæorum & celebrandæ victoriæ tempus est. Quoties enim manducatis panem hunc, inquit, mortem Domini annuntiate. Itaque ne simpliciter accedamus, neque fortuito hæc fieri putemus.——Hæc scientes, consideremus, quantas consolationes possemus mortuis, pro lacrymis, pro monumentis præstare; nempe eleemosynas, preces, orationes, ut et illi & nos assequamur promissa bona.

his Salvation, and he to you of your Charity; and you need not doubt but 'twill be of good effect. 'Tis no idle Summons of the Deacon, wherein he desires the People to pray for the Faithful departed, and for all such as make Commemoration of them. For that is not so much the Voice of the Deacon, as of the Holy Ghost. The Host is in the Hands of the Priest, all things are in a decent Order, there are Angels and Archangels assisting, there is present the Son of God, all are there with an awful dread upon them, the Holy Quires are singing, while all the rest are silent; and do you think all this to be to no purpose?——For as in the Triumph of Kings, those who had a share in the Victory, have also part of the Glory; and such as were in Prison, are then set at Liberty: but when the Triumph is over, 'tis then too late to expect Favours: So likewise 'tis in our Case. We have a time of Triumph, and celebrating a Victory. For 'tis said, As often as you eat this Bread, you declare the Death of our Lord. Let us not therefore barely come, nor imagine that these things are done by chance. ——Knowing these things, let us consider how great Comforts we may bring to those that are departed, in stead of vainly bewailing them, or erecting Monuments in their memory; to wit, by giving Alms, by making Supplications and Prayers,

ers, that both they and we may attain the Promises of eternal Bliss.

And in his 32. *Homily upon St. Matthew, he exhorts Parents to give Alms for the Souls of their deceas'd Children.* For if many Barbarous Nations, *says he*, are wont with the Bodies of the Dead to commit their Goods to the Flames; with how much more reason may you give yours to your deceas'd Son, not to reduce them to Ashes, but that they may make him more glorious? If you think he died not exempt from the Guilt of Sin, give him what belong'd to him, so to discharge him of that Guilt. If you think he died wholly in the Divine Grace, yet afford him something of yours, for the encrease of his Glory and Reward.

Et Hom. 32. in Matt. Parentes hortatur ut pro filiis defunctis eleemosynas erogent. *Nam si multæ Barbaræ Gentes*, inquit, *una cum defunctis res eorum cremare solent: quanto æquius defuncto filio tuo tua tradere potes, non ut in cinerem redigantur, sed ut gloriosum magis illum reddant? Putas illum maculis inquinatum abiisse? Da ipsi sua, ut illis se a maculis detergat: putas injustitia ipsum decessisse? Præbe ipsi tua ad mercedis & retributionis adjectionem.*

Theodoret l. 5. *Hist. Eccles. c.* 36. *Where he attests, That* Theodosius *the Younger being prostrate before the Holy Reliques of St.* John Chrysostom, *pray'd for the Souls of his deceas'd Parents* Arcadius *and* Eudoxia. Laying his Eyes and Forehead, *says he*, to the Chest where the Dead Body was, he pray'd for his Father and Mother, begging that they might obtain pardon for all their Sins of Frailty. *For his Parents had been dead now some time.*

Theodoretus lib. 5. Hist. Eccl. cap. 36. Ubi testatur Theodosium Juniorem Imp. coram sacris B. Joannis Chrysostomi Reliquiis prostratum, parentibus suis Arcadio & Eudoxiæ defunctis veniam adprecatum fuisse. *Hic igitur oculos & frontem loculo admovens*, inquit, *pro parentibus suis supplicavit, petens ut iis qui per imprudentiam peccassent veniam concederet.* Jamdudum enim parentes illius ex hac vita migraverant.

St. Ambrose in his Oration on the Death of Theodosius. Give perfect

S. Ambrosius Orat. de obitu Theodosii. *Da requiem per-*

perfectam servo tuo Theodosio, requiem illam, quam præparasti Sanctis tuis. Illo convertatur anima ejus unde descendit, ubi mortis aculeum sentire non possit, ubi cognoscat mortem hanc non naturæ finem, sed culpæ — Dilexi, & ideo prosequor eum usque ad regionem vivorum, nec deseram, donec fletu & precibus inducam virum quo sua merita vocant, in montem Domini Sanctum, ubi perennis vita.

Rest to thy Servant *Theodosius*, that Rest which thou hast prepar'd for thy Saints. Let his Soul ascend thither from whence it had its Origin, where it may be out of the power of Death, where it may know this Death is not an end of Nature, but of Sin. ——I lov'd him, and therefore I pursue him to the Region of the Living; nor will I leave him, till by my Tears and Prayers I bring him whither his Merits call him, into the Holy Mount of our Lord, where there is Life without end.

Et Epist. lib. 8. Epist. 2. ad Faustinum, qua ipsum de Sororis morte consolatur. *Itaque non tam deplorandam, quam prosequendam orationibus reor: Nec mæstificandam lacrymis tuis, sed magis oblationibus animam ejus Domino commendandam arbitror.*

And in his Eighth Book of Epistles, Ep. 2. ad Faustinum, where he comforts him upon the death of his Sister. You ought not so much to bewail her, as to pray for her. Neither do I think it fit, you should sadden her Soul with your Tears, but rather recommend it to God in your Oblations.

S. Hieronymus Epist. 26. ad Pammachium de Paulinæ uxoris obitu. *Cæteri Mariti*, inquit, *super tumulum conjugum spargunt violas, rosas, floresque purpureos, & his officiis dolorem pectoris consolantur. Pammachius noster sanctam favillam ossaque veneranda, eleemosynæ balsamis rigat. His pigmentis atque odoribus fovet cineres quiescentes, sciens scriptum, quod sicut aqua extinguit ignem, ita eleemosyna extinguit peccatum.*

St. Hierom Ep. 26. ad Pammach. on the death of his Wife Paulina. Other Husbands, *says he*, dress their Wifes Tomb with Violets, Roses, and Purple Flowers, and by these Services ease their disturbed Mind. But our Friend *Pammachius* pays no other Duty to the holy Ashes, and venerable Bones, but by giving Alms, cherishing them by this sweet Odour; because he knows 'tis written, As Water extinguishes the Fire, so do Alms blot out Sin. *St. Augustin*

St. Augustin l. 9. Confess. c. 12. Where he treats of the Funeral of his Mother Monica. When the Body was carried to Burial, I went and returned without Tears. Neither in those Prayers we pour'd forth unto thee, did I shed any Tears, when the Sacrifice of our Ransom was offer'd for her, the Body being set down by the Graves side, before the Interment thereof, as is the Custom there.

S. Augustinus l. 9. Confessionum c. 12. Ubi de S. Monicæ Matris suæ funere. *Cum ecce, corpus elatum est, imus & redimus sine lacrymis. Nam neque in eis precibus quas tibi fudimus, cum offerretur pro ea Sacrificium pretii nostri, jam juxta sepulchrum posito cadavere, priusquam deponeretur, sicut illic fieri solet, nec in eis precibus ego flevi.*

And c. 13. he thus prays for his Mother deceas'd. I therefore, O God of my Heart, setting aside a little while her Good Deeds, for which with much rejoicing I render thee Thanks, now become a Petitioner to thee for the Sins of that my Mother. Hear thou me, I beseech thee, by that Cure of our Wounds that hung upon the Cross, and now sitting at thy Right Hand, intercedes to thee for us. I know that she dealt mercifully, and from her Heart forgave to her Debtors their Trespasses; Do thou likewise remit her Debts to her, if she hath also contracted some in those many Years she liv'd after Baptism; forgive them, O Lord, forgive them, I beseech thee.——Nor was she solicitous for a Sepulcher in her own Country; none of these things recommended she to us; but only desir'd us to make remembrance of her at thy Altar, at

Et c. 13. Ita apprecatur Matri jam defunctæ. *Ego itaque, Deus cordis mei, sepositis paulisper bonis ejus actibus, pro quibus tibi gaudens gratias ago, nunc pro peccatis Matris meæ, deprecor te; exaudi me per medicinam vulnerum nostrorum quæ pependit in ligno, & sedens ad dextram tuam te interpellat pro nobis. Scio misericorditer operatam, & ex corde dimisisse debita debitoribus suis: dimitte illi & tu debita sua. Si qua etiam contraxit per tot annos post aquam salutis, dimitte Domine, dimitte obsecro.——Neque illa curavit sepulchrum patrium: non ista mandavit nobis, sed tantummodo memoriam sui ad altare tuum fieri desideravit, cui nullius diei prætermissione servierat, unde sciret dispensari victimam sanctam qua deletum est chirographum, quod erat contrarium nobis.*

which,

which, without any one days intermission, she constantly attended; from whence she knew was dispens'd the Holy Victim, by which was cancell'd the Hand-writing, which was contrary unto us.

Et infra, c. 12. *Inspira Domine meus, Deus meus, inspira servis tuis, Fratribus meis, ut quotquot hæc legerint meminerint ad altare tuum Monicæ famulæ tuæ, cum Patricio quondam ejus conjuge, per quorum carnem introduxisti me in hanc vitam. Meminerint cum affectu pio Parentum meorum in hac luce transitoria & Fratrum meorum sub te Patre in Matre Catholica.—— Ut quod illa a me poposcit extremum, uberius ei præstetur in multorum orationibus.*

And a little after: Do thou inspire, my Lord, my God, do thou inspire thy Servants, my Brethren, that as many of them as shall read these things, may remember at thine Altar *Monica* thine Handmaid, and *Patricius* her Husband, by whom thou broughtest me into this Life: Let them remember with a charitable Affection these my Parents in this transitory Life, and my Brethren under thee our Father in our Catholick Mother.——That so what my Mother made her last Request to me, may be more plentifully perform'd to her by the Prayers of many.

Et lib. de Cura pro mortuis gerenda, c. 1. *In Machabæorum libris*, inquit, *legimus oblatum pro mortuis Sacrificium. Sed etsi nusquam in Scripturis veteribus omnino legeretur, non parva tamen est universæ Ecclesiæ quæ in hac consuetudine claret, authoritas: ubi in precibus Sacerdotis, quæ Domino Deo ad ejus altare funduntur, locum suum habet etiam commendatio mortuorum.*

And lib. de Cura pro mortuis gerenda, c. 1. In the Books of the *Machabees, says he*, we read, that Sacrifice was offer'd for the Dead. But altho' there were no such thing in the Old Scripture, yet the Authority of the whole Church, which is evident in this Practice, is of no small weight: where amongst the Prayers said by the Priest at the Altar of God, the Recommendation of the Dead is recited in its Place.

Et cap. 4. *Non sunt prætermittendæ supplicationes pro*

And chap. 4. Prayers for the Dead are not to be omitted, which

which the Church has undertaken shall be offer'd for all that are departed in the Christian and Catholick Unity, and this in a general Commemoration, without making mention of any in particular. That by this means, all such as have no Parents, or Sons, or Relations, or Friends to pray for them, may have this Charity perform'd to them by their Common Mother. And if these Prayers were omitted, which are thus offer'd with a sincere Faith and Devotion for the Dead, I am of opinion, 'twere no benefit at all to their Souls, to have Bodies buried in holy Places.

spiritibus mortuorum; quas faciendas pro omnibus in Christiana & Catholica societate defunctis, etiam tacitis nominibus, quorumque sub generali commemoratione suscepit Ecclesia: ut quibus ad ista desunt parentes, aut filii, aut quicunque cognati, vel amici, ab una eis exhibeantur pia Matre communi. Si autem deessent istæ supplicationes, quæ fiunt recta fide ac pietate pro mortuis, puto quod nihil prodesset spiritibus eorum, quamlibet in locis sanctis exanima corpora ponerentur.

And in his thirty second Sermon de Verbis Apostoli: Wherefore, *says he*, a pompous Funeral, a numerous Attendance, a stately Tomb, or rich Monuments, are some kind of Comfort to the Living, but no Advantage at all to the Dead. But as for the Prayers of the Holy Church, the Propitiatory Sacrifice, and Alms, which are offer'd for their Souls, no doubt but they are thereby aided, to be treated with greater Mercy than their Sins deserv'd. For this which has been deliver'd by the Fathers, the whole Church observes, when at the Sacrifice it self the Dead are in their place commemorated, to pray for all

Et Sermone 32. de Verbis Apostoli. *Proinde pompæ funeris, agmina exequiarum, sumptuosa diligentia sepulturæ, monumentorum opulenta constructio, vivorum sunt qualiacunque solatia, non adjumenta mortuorum. Orationibus vero Sanctæ Ecclesiæ, & sacrificio salutari, & eleemosynis quæ pro eorum spiritibus erogantur, non est dubitandum Mortuos adjuvari; ut cum iis misericordius agatur a Domino, quam eorum peccata meruerunt. Hoc enim a Patribus traditum universa observat Ecclesia, ut pro eis qui in Corporis & Sanguinis Christi communione defuncti sunt, cum ad ipsum Sacrificium loco suo commemorantur,*

memorantur, oretur; ac pro illis quoque id offerri commemoretur. Cum vero eorum commendandorum causa opera misericordiæ celebrantur, quis eis dubitet suffragari, pro quibus orationes Deo non inaniter allegantur? Non omnino ambigendum est ista prodesse defunctis, sed talibus qui ita vixerint ante mortem, ut possint eis hæc utilia esse post mortem. Nam qui sine Fide quæ per dilectionem operatur, ejusque Sacramentis, de corporibus exierunt, frustra illis a suis hujusmodi pietatis impenduntur officia.

such as are departed in the Communion of the Body and Blood of Christ, and that it be remember'd, that the Sacrifice is likewise offer'd for them. And when any Charitable Works are perform'd, with an intention of assisting these Souls, who doubts but they are advantag'd by them, for whom even Prayers are not poured forth in vain? 'Tis beyond all question, that these things are beneficial to the Dead; but only to such who so behav'd themselves in their Lifetime, as to be capable of receiving help from these things after their Death. For, as to such who departed this Life void of Faith working by Charity, and without its Sacraments, they have all these good Offices perform'd to them by their Friends in vain.

S. Isidorus Hispal. l. 1. de Offic. Eccles. c. 18. *Sacrificium*, inquit, *pro defunctorum Fidelium requie offerri, vel pro eis orari, quia per totum hoc orbem custoditur, credimus quod ab ipsis Apostolis traditum sit. Hoc enim ubique Catholica tenet Ecclesia; quæ nisi crederet Fidelibus defunctis dimitti peccata, non pro eorum spiritibus vel eleemosynam faceret, vel Deo sacrificium offerret. Nam & cum Dominus dicit,* (Mat. 12.) *Qui peccaverit in Spiritum Sanctum, non remittetur ei neque in hoc sæculo, neque in futuro: demonstrat quibus-*

St. Isidore Hispal. l. 1. de Offic. Eccles. c. 18. The Practice of offering Sacrifice for the Rest of the Faithful departed, and of Praying for them, we believe has been deliver'd by the Apostles, in as much as it is observ'd over the whole World. For this the Catholick Church professes every where; which would not give Alms, or offer Sacrifice to God for their Souls, did it not believe that the Faithful departed are capable of obtaining Remission for their Sins. And when our Lord says, (*Mat.* 12.) He that sins against the Holy Ghost, shall neither be forgiven

in this World, nor the World to come, he demonstrates, that some will have their Sins forgiven there, and that they shall be expiated in a Purging Fire.

In the Canon of the Ancient Liturgies of St. James, *St.* Basil, *St.* Chrysostom, *is read a Commemoration and Recommendation of the Dead.*

'Tis likewise the Practice of the Greek *Church; whose third Prayer at Pentecost, recited by the Priest at the Altar, while all the Faithful are kneeling, is in these words.* Hear us prostrate and miserable Sinners, beseeching thee to give Rest to the Souls of thy Servants deceas'd before us, in a glorious Place, a Place of Pleasure and Refreshment, where Grief, Mourning, and Sighs can have no access. Place their Souls in the Tabernacles of the Just, of Peace and Concord. *And in another Prayer*, Grant, O Christ, Remission of Sins to those that are dead, and cleanse them by thy Grace. *And in Typico, c.* 30. 'Tis the Tradition of the Holy Fathers, that Commemoration be made of such as die, every day at Mass, from the day of their departure, till the fortieth day be past.

dam illic dimittenda peccata, & quodam Purgatorio igne purganda.

In Antiquis omnibus Liturgiis, SS. Jacobi, Basilii, Chrysostomi, &c. commemoratio & commendatio defunctorum legitur in Canone ascripta.

Consentit & Ecclesia Græca in hoc dogmate, cujus Precatio tertia in Pentecoste, quam recitat Sacerdos ad altare, reliquis omnibus in genua procumbentibus, sic habet.—*Exaudi nos abjectos & miseros te deprecantes, & animabus servorum tuorum vita ante nos functorum, in loco lucido, in loco virenti, in loco refrigerii, unde dolor omnis, gemitus & suspiria exulant, requiem præbe. In tabernaculis justorum, pacis & quietis, spiritus eorum colloca.* Et in precibus piacularibus: *Delictorum remissionem defunctis, Christe, præsta, & tua gratia expurgatos eos ostende.* Et in Typico, c. 30. *SS. Patrum traditio est, ut commemoratio fiat eorum, qui ex nobis ad Dominum migrarunt, ab ipso postremo die, singulis diebus, inter Missarum solennia, usque ad quadragesimum diem.*

Of

Of Berengarius.

BEre*ngarius* was born about the Year 1000. at *Tours* in *France*: He was bred up under *Fulbertus*, a Learned and Holy Bishop; who perceiving him to be of a Nature very prone to Novelties, us'd to admonish him, to hold fast the Doctrin of the Church and Holy Fathers, and by no means to decline into By-paths, or think of Innovations; as is attested by *Adelmannus*, School-fellow to *Berengarius*. After the Death of his Master, the Care of St. *Martin*'s School in *Tours* was committed to his Charge, where, by a formal way, and great reservedness, he gain'd the esteem of many; till *Lanfrancus* coming thither, discover'd his Weakness, and was the occasion of his being deserted by his Scholars: upon which leaving the Studies of Logick and other Liberal Sciences, which till then had been his Employ, he set up for Master of Scriptures. He was afterwards promoted to be Chamberlain and Treasurer of the Church of St. *Martin*, and having enjoy'd this some time, he left *Tours*, and went to *Anjou*, where he was kindly receiv'd by *Eusebius* Bishop of that City, and soon after chosen by him to be Archdeacon and Treasurer of his Church. These Particulars are some of them related by *Guitmundus*, Contemporary with *Berengarius*, and others extant in the Manuscripts of these Churches. And here at *Anjou* it was, that he was first taken notice of to deviate from the common Doctrin of the Church, and that chiefly in Five Points. First, in declaming against Infant-Baptism. Secondly, in defaming lawful Marriages, as unnecessary and idle Ceremonies, and so opening a way to all Licentiousness. Thirdly, in denying that Christ enter'd in amongst his Disciples, the Doors being shut. Fourthly, in affirming, That the Eucharist was not truly and substantially the Body and Blood of Christ, but only a Figure and Shadow of them. Lastly, in maintaining, That the Bread and Wine upon the Altar are not substantially converted into the real Flesh and Blood of Christ, by the Mystery of holy Prayer, and the Words of our Redeemer. But after a short time finding himself unable (as *Guitmundus* relates, *l.* 1.) to make good the three former Points, by Authority of Scripture or Fathers, and

that they were not receiv'd even by the worst of Men; he wholly apply'd himself to the maintaining and spreading of the two last; which having the Testimony of the Senses to speak for them, he knew would be with less difficulty embrac'd; and especially having the Grounds already laid by *Joannes Scotus Erigena,* in a Book written by him in the Year 878. wherein he asserted the Eucharist to be only a Figure of Christ's Body, and from whence he learn'd this Doctrin. This therefore now being his whole Concern, he began most vigorously to publish his Opinion in these Points, in the Year of Christ 1047. endeavouring likewise, for the better Success, to draw Learned Men to his assistance, as *Lanfrancus*, and others, tho' in this he met with some disappointment.

But these Doctrins were no sooner divulg'd, and the Author of them known, but immediately appear'd Learned Men opposing themselves against them, condemning the Abettors of them as Disturbers of the Christian Faith, as Deserters of the Fathers, and Apostates from the Doctrin of the Apostles and of the Catholick Church, and branding their Opinions with the Mark of *Novelty* and *Heresie.* Among these were Four more eminent than the rest, who writing against *Berengarius* whilst yet alive, endeavour'd to make him sensible of his Errors, and to convince him, that the Points oppos'd by him were the receiv'd Doctrin of the Church, every where and always believ'd, preach'd by Christ and his Apostles, and taught by the Faithful of all Ages. These were

Adelmannus *School-fellow of* Berengarius *under* Fulbertus, *afterwards Bishop of* Brixia; *who hearing that* Berengarius *was busie in spreading the foresaid Opinions, writ a Letter to him, to recall him from that Design.* I beseech God, *says he,* to withdraw thee from such ways, and to turn thy Feet to his Testimonies, and to prove those Men Liars who are industrious in charging thee with a most infamous Scandal; spread-

Adelmannus Berengarii sub Fulberto condiscipulus, postea Episcopus Brixiensis, qui Epistolam ad Berengarium scripsit, ut eum ab hæresi revocaret, quam ipsum publicasse audiverat. *Avertat Dominus a te,* inquit, *semitas tales, & convertat pedes tuos in testimonia sua: Et mendaces ostendat qui famam tuam tam fœda labe maculare nituntur, spargentes usquequaque, ut non solum*

solum Latinas, verum etiam Teutonicas aures, inter quas diu peregrinor, repleverint; quasi te ab unitate Sanctæ Matris Ecclesiæ divulseris, & de Corpore & Sanguine Domini, quod quotidie & universa terra super sanctum Altare immolatur, aliter quam Fides Catholica teneat sentire videaris. Hoc est, ut illorum de te dictis utar, non esse verum Corpus Christi, neque verum Sanguinem, sed Figuram quandam & similitudinem. Ipsum obsecrat, *per misericordiam Dei, per suavissimam memoriam Fulberti, ut pacem Catholicam diligat, neque conturbet Rempub. Christianæ Civitatis bene compositam a majoribus nostris: pro qua tot millia Martyrum contra Idololatriam & regnum Diaboli fortiter certantes triumphaverunt.* Impugnat hæresim Berengarii, ducto argumento a verbis Christi & omnipotentia divina. *Quis,* inquit, *hoc ita esse non credit, nisi qui aut Christo non credidit, aut ipsum hoc dixisse non credit? Sed de incredulis nihil ad nos: dixisse autem Christum, testes non duo tantum aut tres, in quibus stat omne verbum; sed quatuor probatissimi certissimique existunt, duo scilicet ex Circumcisione, & duo ex Præputio, ut uterque populus suis ac legitimis authoritatibus, sive ad salutem, sive ad judicium uteretur.*

ing it about every where, not only in *Italy*, but here likewise in *Germany*, where now I have been a long time, as if thou hadst separated and cut thy self off from the Unity of our Holy Mother the Church, and didst dissent from what the Catholick Faith teaches concerning the Body and Blood of our Lord, which is daily offer'd all the World over upon the holy Altar. That is, as the Report goes of thee, that it is not the true Body of Christ, and true Blood, but only a kind of Figure and Likeness. *Then he begs of him,* by the Mercy of God, and the sweet Memory of *Fulbertus*, that he would have a Zeal for the Common Peace, that he would not disturb *Christendom*, so well order'd by our Ancestors, and for which so many thousand Martyrs had laid down their Lives, in defiance to Idolatry, and the Power of the Devil. *Then he impugns the Doctrin of* Berengarius, *taking his Argument from the Words of Christ, and the Omnipotence of God.* Who is it that do's not believe this to be so, unless those who either do not believe Christ, or else do not believe that he said it? But as to Unbelievers, we are not concern'd for them at present. And that Christ said it, we have not only two or three Witnesses, *on which stands firm every word*; but four

four unquestionable ones, and beyond all exception, two of the Jews, and two of the Gentiles; that so both People might be furnish'd with good Authority of their own, for their Salvation, or Condemnation. He therefore said it, whose Saying was the Making of Things. For he who in the beginning said, *Let the Light be made, and the Light was made* of nothing: could not he, by saying of the Bread, *This is my Body*, make it to be so? And could not he, who by a silent Power chang'd Water into Wine, more efficaciously (if I may say so of God) convert Wine into his Blood, by the same Power express'd by him in Words?

Dixit utique, dixit ille, qui dixit & facta sunt. Qui enim dixit in principio, Fiat lux, & facta est lux *de nihilo; non potuit dicendo de pane,* Hoc est Corpus meum, *ita fieri efficere? Et qui tacita virtute aquam vertit in vinum, non efficacius poterat (si quid tamen efficacius de Deo dici debet) sonante vocaliter eadem virtute, vinum ipsum in sanguinem suum transferre?*

Hugo Lingon. Episcopus, *who writ a Treatise against* Berengarius, *of the Body and Blood of Christ, exhorting him to captivate his Understanding in obedience to Faith, and to desist from reasoning against the Omnipotence of God.* Wherefore, *says he,* O in all other respects most Reverend Man, arm your self with Faith, because *the Just lives by Faith.*——Do not (I beseech you) set your Reason against God's Omnipotence any longer. For, as you cannot comprehend how the Word was made Flesh; so neither are you able to understand, how this Bread is chang'd into Flesh, and the Wine converted into Blood, unless your Faith in the Omnipotence of God teach you it.

Hugo Lingonensis Episcopus, qui contra Berengarium Tractatum de Corpore & Sanguine Christi scripsit, in quo cum hortatus est, ut captivet Intellectum in obsequium Fidei, & contra Divinam Omnipotentiam argumentari desinet. *Proinde,* inquit, *O in cunctis aliis Reverendissime Vir, assume tibi fidem, quia* justus ex fide vivit.——*Ne ultra, quæso, argumenteris de Omnipotentia Divina. Sicut enim non capis quomodo Verbum caro factum sit, sic non potes capere quomodo panis iste mutetur in carnem, & vinum in sanguinem transformetur; nisi te docuerit omnipotentiæ fides. Alioquin luctaris cum*

cum Deo, sed non brachiis Patriarchæ; sed neque cum aurora: imo etiam tota tua hæc luctatio nocturna est, magisque videtur esse insidiose luctantis, quam amicabiliter amplexantis. Desiste ergo fore erroris miles, desiste impugnare cœleste Mysterium; perpende quod Dei voluntas & verbum omni naturæ supereminet: & qui in facturis potens est, potentem transformare credas, sicut scriptum est, Mutabis ea, & mutabuntur. *Dei enim velle pro facto est.*

Without this, you contend with God; but not with the Arms of the Patriarch, nor in the Morning; but all this your wrestling is in Darkness, and liker the treacherous Grasps of an Enemy, than the Embraces of a Friend. Fight therefore no longer for Error, and strike no more at this Heavenly Mystery: Consider that the Will and the Word of God is far above the reach of Nature. He that is powerful in Creating, you may believe is no less powerful in Changing one thing into another; as it is written, *Thou shalt change them, and they shall be changed.* For in God the Will and the Deed is all one.

Durandus Troarnensis Abbas, qui librum de Corpore & Sanguine Domini contra Berengarium edidit, novem constantem partibus. *Cæterum si in cibo Dominico,* inquit, p. 1. *figura & non substantiva veritas est: Christus, qui dixit,* Accipite & comedite, Hoc est Corpus meum, *verax non est: Si verax non est, nec Deus est: Si Deus non est, inanis est Sanctorum per orbem terræ prædicatio, inanis etiam Ecclesiæ Catholicæ Fides ac Professio, in qua pretiosius Martyrum nequicquam fusus est cruor.——Ac per hoc nihil est quod agimus, nihil omnino quod speramus.—— Sed valde incompetens videtur & absurdum, ut abjecti spurci-*

Durandus Troarn. Abbas, *who publish'd a Book of the Body and Blood of our Lord, against* Berengarius, *consisting of Nine Parts.* But if in our Lord's Supper, *says he, p.* 1. there is only a Figure, and not substantial Truth; then Christ, who said, *Take and eat, This is my Body*, did not speak truth: If he did not speak truth, he is not God: If he be not God, then all the preaching of the Saints throughout the World is idle, and the Faith and Profession of the Catholick Church is vain; in which the precious Blood of the Martyrs hath been thrown away to no purpose.— And so all that we do is to no end, and all our Hopes fall to the ground.——But it seems to me

me very unreasonable and absurd, that base and filthy Men, who have not at all advantag'd the Catholick Church, either by their Life or Learning, should so far prevail, as to rob so many Fathers and Doctors of the Fruit of their Labours; by whose eminent Vertue and good Instruction the Orthodox Faith is known to have flourish'd hitherto, and by their Preaching and Zeal to have grown up, and through God's Grace daily gain'd Strength.

Lantfrancus Beccens. cœnob. Prior, *afterwards Archbishop of* Canterbury, *who writ against* Berengarius, *explicating such Places of St.* Augustin *as he had wrested to his purpose, and thus declaring the Faith of the Church concerning the Eucharist.* We believe those terrene Substances, which through the Ministry of the Priest are sanctified upon the Altar by the Divine Power, to be unspeakably, incomprehensibly, and miraculously chang'd into the Essence of the Body of Christ, the Species and some other Qualities of the things remaining, so to prevent all nauseating in the Receivers, which the Blood and Rawness would otherwise occasion; and that now believing, they may have more ample Rewards of their Faith.—This Faith the Church, which being spread over the

que homines, qui neque honestate vitæ, neque scientiæ utilitate, aliquod Ecclesiæ Catholicæ contulerunt emolumentum, eatenus convalescant, ut tot Patribus atque Doctoribus, quorum vita hactenus & institutione florere dignoscitur fides orthodoxa, prædicatione quoque & instantia succrevisse, atque in melius, Deo suffragante, dietim profecisse, fructum sui laboris auferant.

Lantfrancus Beccensis cœnobii Prior, postmodum Cantuariensis Episcopus, qui librum contra Berengarium promulgavit, explicans S. Augustini testimonia, quibus ille abusus fuerat, & Ecclesiæ de Sacra Eucharistia Fidem sic exponens. *Credimus terrenas substantias, quæ in Mensa Dominica per Sacerdotale Ministerium Divinitus sanctificantur, ineffabiliter, incomprehensibiliter, mirabiliter, operante superna potentia, converti in essentiam Dominici Corporis, reservatis ipsarum rerum speciebus, & quibusdam aliis qualitatibus, ne percipientes cruda & cruenta horrerent, & ut credentes Fidei præmia ampliora perciperent.— Hanc Fidem tenuit a priscis temporibus, & nunc tenet Ecclesia, quæ per totum diffusa orbem, Catholica nominatur.*

nominatur. Tu credis (inquit Berengario) *panem vinumque Dominicæ Mensæ inter consecrandum quantum ad substantiam immobilia permanere. Hoc est, Panem & Vinum extitisse ante consecrationem, & panem vinumque existere post consecrationem. Christi carnem ac sanguinem proptera vocari, quod in memoriam crucifixæ carnis, & de latere effusi sanguinis in Ecclesia celebrantur, ut Dominicam Passionem per hoc admoniti semper recolamus, &c.—— Si verum est quod de Corpore Christi tu credis & adstruis: falsum est quod ab Ecclesia ubique gentium de eadem re creditur & adstruitur. Omnes enim, qui Christianos se & esse & dici lætantur, veram Christi carnem, verumque ejus sanguinem utraque sumpta de Virgine, in hoc Sacramento se percipere gloriantur.* World, is call'd Catholick, now holds, and has held from the Primitive Times. But you (*says he to Berengarius*) believe that the Bread and Wine of our Lord's Table remain unchang'd, as to their Substance, upon the Consecration; that is, that 'twas Bread and Wine before Consecration, and that it is still Bread and Wine after Consecration: And that they are therefore call'd the Flesh and Blood of Christ, because they are celebrated in the Church, in Commemoration of the Body that was Crucified, and of the Blood that flow'd from his Side, that so we may be always mindful of our Saviour's Passion, *&c.*—— If this be true which you believe and maintain concerning the Body of Christ, then that is false which is believ'd and taught of it by the Church over the whole World. For as many as own the Name of Christian, and are really such, do profess, that in this Sacrament they receive the true Flesh of Christ, and his true Blood, the same which he took of the Virgin.

Besides these, many other Learned Men soon after publish'd very elaborate Treatises against *Berengarius* and his Doctrin; such were *Guitmundus Aversanus Archiepiscopus*, *Rupertus Tuitiensis Abbas*, *Algerus*, *&c.* And he was not only condemn'd as an Innovator, and Preacher of Heretical Opinions, by the Labors of these single Men, but also by the joynt Votes of several Councils. And first, in the Year 1050. his Doctrin concerning the Eucharist was condemn'd in a Council at *Rome*, under *Leo* the Ninth; and he excommunicated, for maintaining and

teaching, *That the Bread and Wine* (as 'tis related by *Anonymus Chiffletianus*, who writ *Anno* 1088.) *in the Sacrifice of our Lord, are not truly and essentially, but only figuratively converted into the Body and Blood of Christ; manifestly contrary to the Truth of the Gospel, and the Catholick Faith, as taught by the Holy Fathers.* He was condemn'd again the same Year in another Council, held on the Calends of *September*, at *Vercellæ*, under the same Pope, in which *Lantfrancus* was present, and whither *Berengarius* himself was call'd; but refusing to appear, he sent thither Two Clergy-men, who styl'd themselves his Legates; but being unable to make good his Cause, *Anathema* was pronounc'd against him, as likewise against the Book of *Joannes Scotus*, whom he respected as his Patron. A third time he was condemn'd in a Council the same Year held at *Paris* in *November*. A fourth time he was condemn'd at *Tours*, in a Council under *Victor* II. *Anno* 1055. and in the same Council, pretending to be convinc'd of his Error, he renounc'd it upon Oath, and making a publick Profession of the Catholick Faith, concerning the Reality of the Body and Blood of Christ in the Sacrament, he oblig'd himself in the same Oath, always to live in the Profession of that Faith. But soon after returning to his Vomit, he was summon'd to another Council of One hundred and thirty Bishops, assembled at *Rome*, *Anno* 1059. under *Nicholas* II. where he was again convinc'd of his Innovations by *Lantfrancus*, and he abjuring them as Heretical, in testimony of his more serious Repentance, cast the Book of *Joannes Scotus*, out of which he had suck'd his Heresie, into the Fire, and subscrib'd to the Profession of the Catholick Faith. But he prov'd no more constant than before; for returning into *France*, he was as industrious as ever in propagating his former Opinions, and throwing Scandals upon all the Councils, and Church of *Rome*: Upon which, *Alexander* the Second, Successor of *Nicholas*, writ to him, admonishing him to desist; but without any effect: And therefore in a Council held at *Roan*, under *Maurilius* Archbishop of that See, *Anno* 1063. at which *William* Duke of *Normandy* was present, the Heresie of *Berengarius* was condemn'd, and all his Abettors and Followers anathematiz'd, and a Profession of Faith, by common Consent, publish'd in these Words.

Corde

Corde credimus, & ore profitemur, panem in Mensa Dominica propositum, panem tantum esse ante consecrationem; sed in ipsa consecratione ineffabili potentia divinitatis converti naturam & substantiam panis in naturam & substantiam carnis; carnis vero non ullius alterius, sed illius quæ concepta est de Spiritu Sancto, nata ex Maria Virgine, quæ etiam propter nos & propter nostram salutem flagellis cæsa jacuit in sepulchro, tertia die resurrexit a mortuis, & sedet ad dextram Dei Patris. Similiter vinum, quod aquæ mixtum in Calice sanctificandum proponitur, vere & essentialiter converti in eum Sanguinem, qui per lanceam militis de vulnere Dominici lateris in redemptione mundi feliciter emanavit. Anathematizamus contra hanc Sanctam & Apostolicam Fidem superbe atque hæretice sentientes, & impia temeritate garrientes.

WE believe in our Hearts, and with our Tongues confess, That the Bread upon the Altar is nothing but Bread before Consecration; but that in the Consecration, the Nature and Substance of the Bread is by the Infinite Power of God converted into the Nature and Substance of Flesh; and of no other Flesh, but that which was conceiv'd by the Holy Ghost, born of the Virgin *Mary*, and which for us, and our Salvation, was scourg'd, laid in a Sepulcher, rose again the third day from the Dead, and sits at the Right Hand of the Father. Likewise that the Wine which is put in the Chalice, mix'd with Water, to be sanctified, is truly and essentially converted into that Blood, which happily for our Redemption flow'd from our Lord's Side, open'd by the Lance of the Soldier. We anathematize all those who proudly and heretically believe contrary to this Holy and Apostolick Faith, and with impious temerity talk against it. *Lib. Benedictional. Eccl. Roth. Edit. sect. 11.*

Anathema was again pronounc'd against *Berengarius*, in a Council held at *Poictiers*, *Anno* 1075. under *Gregory* VII. and the Catholick Faith concerning the Blessed Sacrament confirm'd. Two other Synods were held at *Rome* under *Gregory* VII. wherein the Heresie of *Berengarius* was condemn'd, and he again abjur'd it in a Publick Recantation; the former in the Year 1078. the latter in the Year 1079. wherein he made profession of the Catholick Faith in this manner. *Chronic. Malleacem.*

Bertold. Constant. Lantfranc.

I *Berengarius* believe in my Heart, and confess with my Tongue, That the Bread and Wine upon the Altar are, by the Mystery of Holy Prayer, and the Words of our Redeemer, substantially converted into the true and proper and Life-giving Flesh and Blood of our Lord Jesus Christ; and that after Consecration there is the true Body of Christ, which was born of the Virgin, and which being offer'd for the Salvation of the World, hung upon a Cross, and which sits at the Right Hand of the Father: And that there is the true Blood of Christ, which flow'd from his Side, not only by way of Sign and Sacramental Vertue; but in propriety of Nature, and truth of Substance, as is declar'd in this Brief, and as I have read, and you understand. This is my Faith; neither for the future will I teach contrary to this Belief. So help me God, and these his Holy Gospels.

EGo Berengarius corde credo, & ore confiteor, panem & vinum, quæ ponuntur in Altari, per Mysterium Sacræ Orationis, & Verba nostri Redemptoris, substantialiter converti in veram & propriam ac vivificatricem carnem & sanguinem Domini nostri Jesu Christi, & post consecrationem esse verum Christi Corpus, quod natum est de Virgine, & quod pro salute mundi oblatum in Cruce pependit, & quod sedet ad dextram Patris; & verum Sanguinem Christi, qui de latere ejus effusus est, non tantum per signum & virtutem Sacramenti, sed in proprietate naturæ & veritate substantiæ, sicut in hoc Brevi continetur, & ego legi, & vos intelligitis. Sic credo, nec contra hanc fidem, ulterius docebo. Sic me Deus adjuvet, & hæc Sancta Dei Evangelia.

Notwithstanding this Protestation and Oath, he was nothing chang'd; and for satisfaction of his Followers, he publish'd a Declaration, wherein he protested, that all the Professions of Faith he had made in the Councils, were not at all voluntary, or of his own choice, but subscrib'd and seemingly own'd by him for fear of Punishment; but that in reality his Judgment was the same as before. And so he continu'd till within a few Years of his Death; when, according to the best Historians and Manuscripts of those Times, with all sincerity renouncing his former Opinions, and spending the residue of his Days in

Piety

Piety and Devotion, he died in the Unity of the Catholick Church, full of Sorrow and Repentance, in the Year 1088. on the Sixth of *January*. This may be seen in *Membranis Laureacens. in Chronic. Clarii Floriacens. Monach. S. Petri Vivi*, writ in the Twelfth Century; in *William of Malmesbury l. 3. de Gestis Reg. Angl.* in *Baldrico Burgulienſi Abbate*, and in the Manuſcript *B. Martini Turonenſis.*

And now after theſe Opinions of *Berengarius* had been thus oppos'd by ſeveral Learned Men, as contrary to the receiv'd Doctrin and Faith of the Catholick Church; after they had been in a few Years declar'd Heretical in Eight ſeveral Councils; and in Profeſſions of Faith publiſh'd by Authority, the Converſion or Change of the Nature and Subſtance of the Bread and Wine in the Bleſſed Sacrament, into the true and real Subſtance of the Body and Blood of Chriſt, was acknowledg'd and declar'd the Belief of the Catholick Church ſpread over all Nations, as receiv'd from the Ancient Fathers: After, I ſay, all this; at length, in the Fourth *Lateran* Council, under Pope *Innocent* III. in the Year 1215. the ſame thing was again declar'd, and expreſs'd by this Word *Tranſubſtantiation*: by which no Addition was made to Faith; this being no other thing than what had been own'd an hundred and thirty Years before, in the forementioned Synods, and confeſs'd to be the Common Belief of the whole Church, as it had been deliver'd from the Primitive Fathers.

Berengarius *denied the Real Preſence of Chriſt's Body and Blood in the Sacrament, as likewiſe the Converſion of the Subſtance of the Bread and Wine into the true Subſtance of Chriſt's Body and Blood.*

Contrary to the Doctrin and Belief of the Primitive Fathers of the firſt Six hundred Years.

S. Ignatius Martyr in Epiſtola ad Smirnæos, ubi contra ſui tempois Hæreticos ſcribens, ait; *Eucharistias & oblationes non admittunt, eo*

St. Ignatius Martyr in his Epiſtle to the People of Smyrna, *ſpeaking of the Hereticks of his time, writes thus*: They do not allow of Eucharists and Oblations, (*ſays*

(*says he*) because they do not believe the Eucharist to be the Flesh of our Saviour Jesus Christ, which suffer'd for our Sins, and which the Father in his Mercy rais'd again from the Dead. *And in his Epistle to the Romans, he says*, I desire the Bread of God, which is the Flesh of Jesus Christ; and the Drink, which is his Blood.

St. Justin Martyr, *in his Apology to the Emperor* Antoninus Pius, *made for the Christians.* Now this Food, *says he*, amongst us is call'd the Eucharist, which it is lawful for none to partake of, but those who believe our Doctrin to be true, who have been wash'd in the Laver of Regeneration for the Remission of Sin, and who regulate their Lives according to the Prescription of Christ. For we do not receive this as common Bread, or common Drink; but as by the Word of God, Jesus Christ our Redeemer being made Man, had both Flesh and Blood for the sake of our Salvation; just so are we taught, that that Food over which Thanks are given by Prayers in his own Words, and whereby our Blood and Flesh are by a Change nourish'd, is the Flesh and Blood of the Incarnate Jesus: For the Apostles in the Commentaries written by them, call'd the Gospels, have recorded, that Jesus so commanded them.

quod non confiteantur Eucharistiam carnem esse Servatoris nostri Jesu Christi, quæ pro peccatis nostris passa est, quamque Pater benignitate sua excitavit. Et in Epist. ad Romanos, ait, *Panem Dei volo, quod est caro Jesu Christi, & potum volo sanguinem ipsius.*

S. Justinus Martyr, in Apologia Antonino Pio Imperatori pro Christianis oblata. *Porro alimentum hoc apud nos appellatur Eucharistia, quod nulli alii participare licitum est, quam veram esse doctrinam nostram credenti, & lavacro propter remissionem peccatorum & regenerationem abluto, & ita ut Christus tradidit viventi. Non enim ut communem panem, neque communem potum ista sumimus, sed quemadmodum per Verbum Dei caro factus Jesus Christus Servator noster & carnem & sanguinem salutis nostræ causa habuit: ad eundem modum etiam eam, in qua per preces verbi ejus ab ipso profecti, gratiæ sunt actæ, alimoniam, unde sanguis & caro nostra per mutationem aluntur, incarnati illius Jesu carnem & sanguinem esse doctissimus. Nam Apostoli in Commentariis a se scriptis, quæ Evangelia vocantur, ita tradiderunt præcepisse sibi Jesum.*

S. Irenæus

S. Irenæus l. 5. c. 11. Ubi ab Eucharistiæ participatione sumpto argumento, Resurrectionem Corporum contra Hæreticos sui temporis probat. *Quemadmodum & B. Apostolus ait*, Quoniam membra sumus corporis ejus de carne ejus, & de ossibus ejus: *Non de spirituali aliquo & invisibili homine dicens hæc, sed de ea dispositione quæ est secundum verum hominem, quæ ex carnibus & nervis, & ossibus consistit, quæ de calice qui est sanguis ejus, nutritur; & de pane qui est Corpus ejus, augetur. Et quemadmodum lignum vitis depositum in terra suo fructificat tempore, & granum tritici decidens in terram, & dissolutum, multiplex surgit per Spiritum Dei qui continet omnia; quæ deinde per sapientiam in usum hominibus veniunt, & percipientia verbum Dei, Eucharistia fiunt, quod est Corpus & Sanguis Christi: sic & nostra corpora ex ea nutrita & reposita in terram, & resoluta in ea, resurgent in suo tempore, Verbo Dei resurrectionem eis donante, in gloriam Dei Patris.*

St. Irenæus l. 5. c. 11. Where taking an Argument from the participation of the Eucharist, he proves the Resurrection of the Flesh, against the Hereticks of his time. As the Blessed Apostle says, *Because we are Members of his Body, of his Flesh, and of his Bones*; not speaking this of any Spiritual or Invisible Man, but of that Disposition which belongs to a Real Man, which consists of Flesh, and Nerves, and Bones, and is nourish'd by the Chalice, which is his (*Christ's*) Blood, and receives encrease by that Bread, which is his Body. And as the Vine, being planted in the Earth, brings forth Fruit in season; and a Grain of Wheat falling upon the Ground and rotting, rises up with Encrease by the Vertue of God, who comprehends all things; which afterwards, by a prudent management, become serviceable to Men, and receiving the Word of God, are made the Eucharist, which is the Body and Blood of Christ: so also our Bodies being nourish'd by it, and laid in the Earth, and there dissolv'd, will arise at their time; the Word of God working in them this Resurrection, to the Glory of God the Father.

S. Cyprianus Epist. 54. ad Cornelium. *Et cum ad hoc fiat Eucharistia, ut possit accipientibus esse tutela, quos tutos esse*

St. Cyprian Ep. 54. ad Cornelium. And since the Eucharist is consecrated, *says he*, that it may be a Defence to those that receive

ceive it; let us arm those with the Strength of our Lord's Table, whom we desire should be secure amidst the Attempts of the Adversary. For what Instruction or Encouragement do we give any to hazard their Blood in Confession of Christ, if, when they go forth to Battel, we deny them the Blood of Christ?

contra Adversarium voluimus, munimento Dominicæ saturitatis armemus. Nam quo modo docemus, aut provocamus eos in confessione nominis sanguinem suum fundere, si eis militaturis Christi sanguinem denegamus?

And in Tractatu de Lapsis. Where speaking of those that were faln, he says thus. Returning from the Altars of the Devil, with their foul and yet stinking Hands, they approach to the Holy of our Lord. Belching forth the Meat sacrific'd to Idols, the Wickedness being yet warm in their Mouths, and the profane Contagion not yet out of their Breath, they invade the Body of our Lord. The Apostle attests and says, You cannot drink the Cup of our Lord, and the Cup of Devils.——Whoever eats the Bread, or drinks the Cup of our Lord unworthily, shall be guilty of the Body and Blood of our Lord. And yet notwithstanding all this, they offer violence to his Body and Blood, and now more grievously offend their Lord, with their Hands and Mouth, than when they denied him.

Et in Tractatu de Lapsis, hæc habet. *A Diaboli aris revertentes, ad sanctum Domini sordidis & infectis nidore manibus accedunt. Mortiferos Idolorum cibos adhuc pene ructantes, exhalantibus etiam nunc scelus suum faucibus, & contagia funesta redolentibus, Domini Corpus invadunt. Apostolus testatur & dicit, Non potestis Calicem Domini bibere, & Calicem Dæmoniorum.——Quicunque ederit panem, aut biberit Calicem Domini indigne, reus erit Corporis & Sanguinis Domini. Spretis his omnibus atque contemptis, vis infertur Corpori ejus & Sanguini: & plus modo in Dominum manibus atque ore delinquunt, quam cum Dominum negaverunt.*

The Council of Nice, *Can.* 18. *calls the Eucharist* the Body of Christ. *And* Gelasius Cyzicenus

Nicæna Synodus, Canone 18. Eucharistiam Corpus Christi appellat. Et Gelasius Cyzicenus

Cyzicenus in libro de Actis Concilii Nicæni, cujus Photius in Bibliotheca, Cod. 88. hanc diatyposin de Eucharistia ex eodem Concilio refert, lib. 11. c. 30. *In divina Mensa ne humiliter intenti simus ad propositum panem & poculum, sed attollentes mentem fide, intelligamus situm in sacra illa Mensa Agnum illum Dei tollentem peccata mundi, incruentè a Sacerdotibus immolatum; & pretiosum ipsius Corpus & Sanguinem vere sumentes, credere hæc esse nostræ Resurrectionis symbola.*

in his Book of the Acts of the Council of Nice, *of which* Photius in Bibliotheca, Cod. 88. *makes mention, gives this Description of the Eucharist out of the said Council, l.* 11. *c.* 30. At the Table of our Lord, let us not meanly fix our Thoughts upon the Bread and Wine there before us; but raising our Mind by Faith, let us understand, that upon that Holy Table is plac'd the Lamb of God, which takes away the Sins of the World, unbloodily there sacrific'd by the Priests: and truly receiving his precious Body and Blood, let us believe these to be the Symbols of our Resurrection.

Eusebius Cæsariensis l. 1. Demonstrationis Evangelicæ, c. 10. *Merito sane, illius memoriam, Corporisque ejusdem & Sanguinis recordationem quotidie celebrantes; & ad longe præstantius Sacrificium & munus assumpti, quam illud antiquius fuerit, non amplius fas esse putamus in prima illa & infirma elementa recidere, signa quædam & imagines, non ipsam veritatem continentia.*

Eusebius Cæsariensis l. 1. *Demonstrat. Evang. c.* 10. Making a daily Commemoration of him, (*Christ*) and daily celebrating the Memory of his Body and Blood, and being now preferr'd to a more excellent Sacrifice and Office than that was of the Old Law, we think it unreasonable any more to fall back to those first and weak Elements, which contain'd certain Signs and Figures, but not the Truth it self.

Alter Eusebii locus refertur a S. Joanne Damasceno, lib. 3. Parallelorum cap. 45. *Multi peccatores*, inquit, *cum Presbyteri sint, sacra operantur, nec Deus eos aversatur: verum per Spiritum Sanctum proposita*

Another Place of Eusebius *is quoted by St.* John Damascen, *l.* 3. *Parallel. c.* 45. Many Sinners, *says he*, being Priests, do offer Sacrifice; neither do's God deny his Assistance, but by the Holy Ghost consecrates the pro-

pos'd Gifts. And the Bread indeed is made the precious Body of our Lord, and the Cup his precious Blood.

St. Hillary lib. 8. *de Trinitate.* We must not speak, *says he*, of the things of God like Men, or in the sense of the World. Let us read what is written, and understand what we read, and then we shall believe with a perfect Faith. For what we say of the natural existence of Christ within us; if we do not learn from him, we say foolishly and profanely. For he himself says, *My Flesh is Meat indeed, and my Blood is Drink indeed.* There's no place left for doubting of the Reality of his Flesh and Blood; for now, both by the Profession of Christ himself, and by our Faith, 'tis truly Flesh, and truly Blood. Is not this truth? It may indeed not be true to them who deny Christ to be true God.

St. Cyril of Jerusalem Cateches. Since therefore Christ himself do's thus affirm and say of the Bread, *This is my Body*; who from henceforward dare be so bold as to doubt of it? And since the same do's assure us and say, *This is my Blood*; who, I say, can doubt of it, and say it is not his Blood? In *Cana* of *Galilee* he once with his sole Will turn'd Water into Wine, which much resembles Blood; and do's he

dona consecrat. Ac panis quidem pretiosum Domini Corpus efficitur, poculum autem pretiosus Domini Sanguis.

S. Hilarius l. 8. de Trinitate. *Non est humano aut sæculi sensu in Dei rebus loquendum. Quæ scripta sunt, legamus, & quæ legerimus, intelligamus, & tunc perfectæ Fidei officio fungemur. De naturali enim in nobis Christi veritate quæ dicimus, nisi ab eo discimus, stulte atque impie dicimus. Ipse enim ait*, Caro mea vere est esca, & sanguis meus vere est potus. *De veritate carnis & sanguinis non relictus est ambigendi locus: nunc enim & ipsius Domini professione, & Fide nostra vere Caro est & vere Sanguis est. Anne hoc veritas non est? Contingat plane his verum non esse, qui Christum Jesum verum esse Deum denegat.*

S. Cyrillus Hierosolymitanus in Cateches. *Cum igitur*, inquit, *Christus ipse sic affirmet, atque dicat de pane*, Hoc est Corpus meum; *Quis deinceps audeat dubitare? Ac eodem quoque confirmante & dicente*, Hic est Sanguis meus; *quis, inquam, dubitet, & dicat non esse illius Sanguinem? Aquam aliquando mutavit in vinum, quod est sanguine propinquum, in Cana Galilææ, sola voluntate,*

voluntate, & non erit dignus cui credamus, quod vinum in sanguinem suum transmutasset? Si enim ad nuptias corporeas invitatus, stupendum miraculum operatus est, an non multo magis Corpus & Sanguinem suum Filiis Sponsi dedisse illum confitebimur? Quare omni cum certitudine Corpus & Sanguinem Christi sumamus. Nam sub typo panis datur tibi Corpus, & sub typo vini datur Sanguis, ut sumpto Corpore & Sanguine Christi, efficiaris ei comparticeps Corporis & Sanguinis. Sic Christophori erimus, hoc est, Christum ferentes, cum ejus Corpus & Sanguinem in membra nostra receperimus.——Ne ergo consideres tanquam panem nudum & vinum nudum, Corpus enim est & Sanguis Christi, secundum ipsius Domini verba. Quamvis enim sensus hoc tibi suggerit, tamen fides te confirmet, ne ex gustu rem judices; quin potius habeas ex fide pro certissimo, ita ut nulla subeat dubitatio, esse tibi donata Corpus & Sanguinem.— Accedens autem ad Communionem non expansis manuum volis accede, neque disjunctis digitis, sed sinistram veluti sedem quandam subjicias dextræ, quæ tantum Regem susceptura est: & concava manu suscipe Corpus Christi dicens, Amen.

not deserve to be credited, that he chang'd Wine into his Blood? For if when invited to a corporal Marriage, he wrought so stupendous a Miracle; have we not much more reason to confess, that he gave his Body and Blood to the Children of the Bridegroom? Wherefore full of certainty let us receive the Body and Blood of Christ. For under the Form of Bread is given to thee the Body, and the Blood under the Form of Wine, that having receiv'd the Body and Blood of Christ, thou maist be made Partaker with him of his Body and Blood. Thus we shall become *Christophers*, that is, Bearers of Christ, receiving his Body and Blood into us.— Do not therefore look on it as meer Bread only, or bare Wine; for, as God himself has said, 'tis the Body and Blood of Christ. Notwithstanding therefore the Information of Sense, let Faith confirm thee, and do not judge of the thing by the taste, but rather take it for most certain by Faith, without the least doubt, that his Body and Blood are given thee.—— When you come to the Communion, do not come holding both the Palms of your Hands open, nor your Fingers spread; but let your Left Hand be as it were a Rest under the Right, into which you are to receive so great a King:

and in the Hollow of your Hand take the Body of Christ, saying, *Amen.*

St. Basil l. 2. de Bapt. q. 2. expounding the greatness of their Crime, who offer up the Sacrifice of the New Law with a polluted Conscience, says thus. Our Lord saying, *A greater thing than the Temple is here,* informs us, that he is so much the more wicked and profane, who being under the guilt of Sin, presumes to offer the Body of our Lord in Sacrifice, who gave himself for us an Oblation of sweet Odour to God; by how much the Body of the only Son of God is more excellent than Sheep and Bulls: more excellent, I say, not by way of comparison; for the Excellence is incomparable. *And Quest.* 3. By how much a greater thing is here than the Temple, as our Lord says, so much more grievous and terrible is it for any one in a state of Sin, rashly to touch the Body of Christ, than it is to partake of Rams or Bulls.

S. Basilius l. 2. de Baptismo, q. 2. Eorum crimen exponens, qui polluta conscientia Sacrificium Novæ Legis offerunt, hæc habet. *Dominus vero dicens,* Templo majus est hic, *instruit nos tanto scelestiorem & impium magis esse eum, qui cum impurus sit, Corpus Domini audet in Sacrificium offerre, qui seipsum pro nobis oblationem & hostium Deo in odorem bonæ fragrantiæ dedit; quanto Corpus Unigeniti Filii Dei excellentius est arietibus ac tauris. Excellentius dico, non collationis ratione. Est enim excellentia incomparabilis.* Et Quæst. 3. *Quanto majus, aliquid hic est templo, secundum Domini vocem, tanto gravius & terribilius, est in animæ impuritate constitutum Corpus Christi temere contingere, quam sit accedere ad arietes vel tauros.*

St. Gregory Nyssen in Orat. Catec. c. 37. When we have eaten any thing that is prejudicial to our Constitution, it is necessary that we take something that is capable of repairing what was damnified; that so when this healing Antidote is within us, it may work out of the Body, by a contrary affection, all the force

S. Gregorius Nyssenus in Orat. Catechetica, c. 37. *Cum id gustaverimus quod nostram dissolvit naturam, rursus necesse est ut opus habeamus eo, quod cogit ac conciliat id quod erat dissolutum: ut cum intra nos fuerit hoc salutare medicamentum, veneni damnum, quod corpori fuerat inditum, per contrariam*

trariam repellat affectionem. Quid hoc ergo est? Nihil aliud quam illud corpus, quod & morte ostensum fuit esse potentius, & nostræ vitæ fuit initium. Quomodo enim parum fermenti, ut dicit Apostolus, sibi assimulat totam consperſionem, ita Corpus morte a Deo affectum, cum fuerit intra nostrum, totum ad se transmutat & transfert. Quomodo enim cum quod est exitiale, mistum fuerit cum sano, quicquid est contemperatum, simul redditur inutile: ita etiam corpus immortale, cum fuerit intra eum qui sumpsit, universum quoque transmutat in suam naturam. Sed fieri non potest ut sit aliquid aliter intra corpus, nisi per esum & potionem misceatur visceribus. Necesse est ergo eo modo quo natura potest, spiritus vivificam suscipere virtutem. Cum autem solum illud corpus quod Deum suscepit, hanc gratiam acceperit, ostensum sit autem aliter fieri non posse, ut nostrum corpus sit in immortalitate, nisi per communionem cum immortali factum sit particeps incorruptionis: oportet considerare quomodo fieri potuerit, ut unum illud corpus quod tam multis fidelium millibus in universo terrarum orbe semper distribuitur, totum per partem sit in unoquoque, & ipsum in se totum maneat.

of the Poyson. And what is this Antidote? 'Tis nothing but that Body which overcame Death, and was the Origin of our Life. For, as the Apostle tells us, as a little Leven makes the whole Lump like it self; so that Body, which by God's appointment suffer'd Death, being receiv'd within our Body, changes and reduces the whole to its own likeness. And as when Poyson is mix'd up with any thing that is Medicinable, the whole Compound is render'd useless; so likewise that Immortal Body being within him that receives it, converts the whole into its own Nature. But there being no other way of receiving any thing within our Body, unless it be first convey'd into our Stomach by eating or drinking; it is necessary, that by this ordinary way of Nature the Life-giving Vertue of the Spirit be communicated to us. But now since that Body alone which was united to the Divinity has receiv'd this Grace, and it is manifest, that our Body can no otherwise become Immortal, but made Partaker of Incorruption by Communion with that Body which is Immortal; we are to consider how 'tis possible, that one Body, which is always distributed to so many thousand Christians over the whole World, should be the whole

whole by a part in every one, and ſtill remain whole in it ſelf.

And a little after. I do therefore now rightly believe, that the Bread ſanctified by the Word of God, is chang'd into the Body of God the Word.— And here likewiſe the Bread, as the Apoſtle ſays, is ſanctified by the Word of God and Prayer; not ſo that by being eaten it becomes the Body of the Word, but becauſe it is ſuddenly chang'd by the Word into his Body, by this word, *This is my Body.*——And this is effected by the vertue of Benediction, by which the nature of thoſe things which appear, is tranſelemented into it.

Et infra. *Recte ergo nunc quoque Dei verbo ſanctificatum panem in Dei verbi Corpus credo tranſmutari.*——*Et hic ſimiliter panis, ſicut dicit Apoſtolus, ſanctificatur per verbum Dei & orationem, non eo quidem quod cibo mediante in Verbi Corpus evadat; ſed quod ſtatim a Verbo in Corpus tranſmutetur per verbum,* Hoc eſt Corpus meum. ——*Hæc autem dat virtute benedictionis, in illud tranſelementatâ eorum quæ apparent naturâ.*

Et in Orat. in diem luminum. And the Bread, in the beginning is only common Bread; but when it is ſanctified by the Myſtery, it is call'd and made the Body of Chriſt.

Et in Orat. in diem lum. *Panis item, Panis eſt initio communis: ſed ubi eum Myſterium ſacrificaverit, Corpus Chriſti fit & dicitur.*

St. Ephrem Syrus in l. de nat. Dei curioſe non ſcrutanda. Whoſoever has this Eye of Faith, do's manifeſtly and clearly behold our Lord, and with an unqueſtionable and entire Faith eats the moſt Holy Body of the Immaculate Lamb, of the only Son of God, and drinks his Blood, without any curious prying into the Divine and Holy Faith. ——Be therefore full of Faith and Innocence. Partake of the

S. Ephrem Syrus in l. de Natura Dei curioſe non ſcrutanda. *Hunc fidei oculum qui poſſidet, manifeſte ac lucide intuetur Dominum; & certa pleniſſimaque fide Sanctiſſimum Agni immaculati unigeniti Filii cœleſtis Patris Corpus manducat ac Sanguinem bibit, haudquaquam curioſe divinam ſanctamque Fidem perſcrutans.*— *Eſto itaque fidelis atque innocens. Participa immaculatum Corpus*

&

& Sanguinem Domini tui fide plenissima, certus quod Agnum ipsum integre comedas.

Immaculate Body and Blood of thy God with a compleat Faith, being certain that thou eatest the Lamb himself entirely.

Optatus Milevitanus l. 6. contra Parmen. *Quid est Altare, nisi sedes Corporis & Sanguinis Christi? —— Quid vos offenderat Christus, cujus illic per certa momenta Corpus & Sanguis habitabat? —— Hoc tamen immane facinus geminatum est, dum fregistis etiam calices Christi Sanguinis portitores.*

Optatus Milevitanus l. 6. contra Parmen. What is the Altar, but the Seat of the Body and Blood of Christ? —— What injury had Christ done you, whose Body and Blood dwelt there for certain Moments? —— And yet this your abominable Wickedness was doubly improv'd, when you broke in pieces even the Chalices, the Bearers of Christ's Blood.

S. Gaudentius Brixiensis Episcopus, Tract. 2. in Exod. *Ipse igitur naturarum Creator & Dominus, qui producit de terra panem, de pane rursus, quia potest & promisit, efficit proprium corpus; & qui de aqua vinum fecit, & de vino sanguinem suum.*

St. Gaudentius Brixiensis Episcopus, Tractatu 2. in Exod. The Maker and Lord of Natures, who produceth Bread out of the Earth, doth again of Bread make his own Body, because he is able, and has promis'd to do it: and he who made Wine of Water, makes of Wine his own Blood.

Et infra. *Cum panem consecratum & vinum Discipulis suis porrigeret, sic ait,* Hoc est Corpus meum; Hic est Sanguis meus. *Credamus, quæso, cui credidimus: nescit mendacium veritas. —— Pariter universa quemadmodum tradita sunt credamus, non infringentes os ipsius illud solidissimum,* Hoc est Corpus meum, Hic est Sanguis meus. *Si quid autem superfuerit etiam nunc in uniuscujusque sensu. quod expositione*

And again. When Christ gave the Consecrated Bread and Wine to his Disciples, he said thus, *This is my Body; This is my Blood.* Let us believe him, I beseech you, whom we have believ'd: Truth cannot lie. —— In like manner let us believe all things as they are deliver'd to us, without breaking that his most solid Bone, *This is my Body, This is my Blood.* And if there be any thing yet remaining in any ones sense, which is not

not consistent with these words, let it be consum'd by the ardour of Faith; because our God is a consuming Fire.

St. Chrysostom Hom. 51. in Matthæum. We have not only Christ's Garment now before us, but we have his Body, not only to touch it, but to eat and be fill'd with it. Let every one therefore that is weak come to him with confidence: for if they who touch'd the Hem of his Garment receiv'd so great benefit, how much greater shall they who receive his whole self? But to approach with Faith, is not only to take that which is propos'd, but to receive it with a clean Heart, and so to be dispos'd, as coming to Christ himself. For what if you do not hear his Voice? Yet you see him lying before you: Nay, you hear his Voice too, speaking by the Mouth of the Evangelists. Believe therefore that this is that Supper to which Christ sat down: For there is no difference between this and that. For 'tis not Man that is operative in this, and Christ in that: for 'tis Christ that effects This too. When therefore you behold the Priest administring it to you, do not think it to be the Priest that do's it, but that it is the Hand of Christ stretch'd forth.

ista non ceperit, ardore Fidei concremetur: quoniam Deus noster ignis consumens est.

S. Chrysostomus Hom. 51. in Matthæum. *Non tantum ejus vestimentum, sed & corpus ipsius nunc nobis propositum est, nec ut tangamus modo, verum quoque ut edamus & repleamus. Accedamus igitur cum fide unusquisque infirmitate affectus: Nam si qui fimbriam vestimenti ejus tetigerunt, tantam traxerunt virtutem, quanto magis totum illum possidentes? Cum Fide autem accedere, non solum est id quod propositum est accipere, sed & mundo corde tangere, & sic affici ut ad Christum ipsum accedentes. Quid enim si vocem ipsius non audis? Sed ipsum vides jacentem: imo vocem ejus audis per Evangelistas loquentis. Credite igitur quia nunc et cœna illa est in qua Christus recumbebat. Nihil quippe interest inter hanc & illam. Neque enim hanc operatur homo, illam vero ipse: siquidem hanc & ipse efficit. Quando igitur Sacerdotem tibi dantem videris; noli arbitrari Sacerdotem id facere, sed esse ipsius Christi manum extensam.*

Again, in his Eighty third Homily upon St. Matthew. Let us in

Et infra, Homil. 83. in S. Matthæum. *Credamus ubique*

que Deo, nec contradicamus ei, etiamsi quod dicit, contrarium videatur cogitationi & oculis nostris; sed ipsius sermo superet & cogitationem nostram & oculos. Sic & in Mysteriis faciamus, non ad proposita solum aspicientes, sed verba ejus teneamus. Sermo quippe ejus decipere nequit, sensus autem noster deceptu facilis est: ille nunquam aberrat; hic vero sæpius fallitur. Quandoquidem igitur sermo ait, Hoc est Corpus meum, *persuasi simus, & credamus, & oculis intellectualibus id aspiciamus.*

Et infra. *Quot modo dicunt, vellem ejus videre formam, & speciem, & vestimenta, & calceamenta! Ecce ipsum vides, ipsum tangis, ipsum comedis. Et tu quidem vestimenta videre cupis: ipse autem tibi dat non tantum videre, sed & tangere, & edere, & intus sumere.——Cogita quanta indignatione adversus Proditorem & crucifigentes percitus sis. Vide ergo ne & tu quoque Corporis & Sanguinis Christi reus efficiaris. Illi sacrosanctum Corpus trucidarunt, tu post tanta beneficia sordida suscipis anima.—— Non sufficit ipsi, hominem fieri, nec flagellis cædi & jugulari, sed & seipsum nobis permiscet, & non fide solum, sed reipsa corpus suum nos efficit. Qua igitur re mun-*

all things believe God, and not contradict him, altho' what he says seems contrary to our Apprehension and our Eyes. Let his Word surpass our Understanding and our Eyes. And thus let us behave our selves in the Mysteries, not only looking upon what is before us, but holding fast his Words. For his Words cannot deceive, but our Sense may be easily mistaken. Those never err, but our Sense is very often deceiv'd. Since therefore he has said, *This is my Body*, let us be convinc'd and believe, and behold it with the Eyes of our Understanding.

And a little after. How many say now I would willingly see his Shape, his Form, his Clothes and Shoes! Behold, thou seest him himself, thou toucheſt and eatest himself: And thou art still desiring to see his Garments; and he not only grants thee to see him, but likewise to touch him, to eat him, and take him within thee.——Consider how much you are incens'd against *Judas* that betray'd him, and those that crucified him; see therefore that you your self be not guilty of the Body and Blood of Christ. They crucified his Sacred Body; and you, after so many Benefits, receive him with an unclean Soul.—— Christ did not think it enough to become Man, to be scourg'd

and murder'd; but he incorporates himself with us, and not only by Faith, but in reality, makes us his Body. How ought he therefore to excel all things in Purity, who is to partake of this Sacrifice? And ought not that Hand which breaks this Flesh, that Mouth which is fill'd with this Spiritual Fire, that Tongue that is purpl'd with this awful Blood, be as pure as the Rays of the Sun?——We have that for our Food which the Angels tremble to see, nor can behold without fear for its dazling Brightness; and yet we are reduc'd into one Mass with him, we are made one Body of Christ, and one Flesh.

diorem non oportet esse eum qui huic Sacrificio participaturus est? Quales radios solares non deberet puritate excedere manus illa, quæ discindit hanc carnem, os quod impletur igni spirituali, lingua purpurata tremendo hoc sanguine?——Ea re nos alimur quam Angeli videntes tremunt, nec absque pavore propter emicantem inde fulgorem aspicere possunt; & nos in unam cum illo massam reducimur, facti sumus unum Christi corpus & una caro.

Then he adds: Who will declare the Power of our Lord, and who will publish all his Praises? What Shepherd ever yet has fed his Flock with his own Limbs? And why do I say Shepherd? Many Mothers there are, who feed their Infants at a Strangers Breast: But Christ not so; he nourishes us with his own Blood, and closely knits himself to us in all things.

Addit S. Chrysost. *Quis loquetur potentias Domini, auditas faciet omnes laudes ejus? Quis Pastor unquam propriis membris oves nutrivit? Et quid dico Pastores? Multæ matres sæpe aliis nutricibus infantes dederunt: ipse vero non ita; sed ipse nos sanguine proprio nutrit, & per omnia se nobis conglutinat.*

And then: The things we propose are not done by Humane Power. He that wrought those things at the Last Supper, is the Author of what is done here: we hold but the place of Ministers; but he that sanctifies and changes them is Christ himself.

Et infra: *Non sunt humanæ virtutis opera proposita. Qui tunc illa fecit in illa cœna, ipse & nunc hæcce operatur. Ministrorum vicę sumus: qui vero hæc sanctificat & transmutat, ipse est.*

Et

Et Homil. 24. in Epist. 1. ad Corinth. ubi explicans hæc verba: *Calix benedictionis, cui benedicimus, nonne communicatio Sanguinis Christi est?* ait, *Valde fideliter dixit & terribiliter. Hoc est autem quod dicit: id quod est in Calice, est id quod fluxit e latere, & illius sumus participes; eum ipsum effudit ne maneremus in errore, & non solum effudit, sed etiam eum ipsum nobis impertiit. Quamobrem si sanguinem, inquit, cupis, non aram idolorum brutorum cæde, sed meum altare meo cruenta sanguine.*

And in his twenty fourth Homily on the first Epistle to the Corinthians, *explicating these words,* The Cup of Benediction, which we bless, is it not the Communication of Christ's Blood? *he says thus*; He has spoke a thing that is very true, and yet full of horror. And this it is that he says; That which is in the Chalice, is the same that flow'd from his Side, and we are Partakers of it. He pour'd out this very Blood, that we might not remain in Error; and he not only pour'd it out, but he has likewise given the very same to us. Wherefore, says he to us, if you desire Blood, do not colour the Altars of Idols with the Blood of Beasts, but upon my Altar offer up my Blood.

Et in eadem Homil. de Christi corpore in Eucharistia loquens, hæc habet. *Cum timore & summa puritate ad ipsum accedamus; & quando ipsum videris propositum, dic; Propter hoc Corpus non sum ego amplius terra & cinis; non sum amplius captivus, sed liber; propter hoc spero me accepturum cœlos & omnia bona quæ in eis sunt, vitam immortalem, Angelorum conditionem cum Christo consuetudinem. Hoc corpus clavis confixum, &c. Hoc corpus nobis dedit & tenendum & comedendum.*

Et infra. *Hoc corpus etiam jacens in præsepi reveriti sunt*

And in the same Homily, speaking of Christ's Body in the Sacrament, he says thus. Let us come to it with fear, and with a pure Conscience; and when you behold it before you, say, For this Body I am no longer Dust and Ashes; I am no longer a Slave, but free: by the help of this I trust I shall be receiv'd into Heaven, and enjoy all that is good in it, Life everlasting, the State of the Angels, and the Company of Christ. This Body was pierc'd with Nails, *&c.* This Body he has given us, both to possess and eat.

And then: This Body, even lying in a Manger, the Wise-

men ador'd, and leaving their Country and House, Barbarians undertook a long Journey, and coming to it, worshipp'd with great fear and trembling. Let us therefore, who are Citizens of Heaven, imitate even Barbarians; for they approach'd him with an awful Reverence, tho' when they saw him in a Manger and a Cottage, they saw no such thing as you now see. For 'tis not in a Manger you see him, but upon the Altar; not a Woman holding him, but a Priest standing by, and the Holy Spirit, with an innumerable Host, hovering over what is there propos'd. You not only see that very Body which they did, but know both its Vertue and Dispensation, and are ignorant of nothing that has been wrought by it.

Magi: & viri barbari, patria & domo relicta longam viam confecerunt, & cum venissent, cum multo metu & tremore adorarunt. Imitemur ergo vel barbaros nos cœlorum cives. Nam illi quidem cum in præsepi vidissent, & in tugurio, neque tale quidpiam vidissent quale tu nunc, cum magna accesserunt reverentia. Tu autem non in præsepi vides, sed in altari, non fœminam eum tenentem, sed Sacerdotem adstantem, & spiritum cum magna copia ea quæ sunt proposita supervolantem. Non solummodo hoc ipsum corpus vides, sicut illi; sed nosti ejus & virtutem & dispensationem, & nihil ignoras ex eis quæ per ipsum effecta sunt.

And in his Homily upon St. Philogonius: This Table, *says he*, is in place of the Manger; for on this too lies the Body of our Lord; not in Swathing-bands, as then, but on every side encompass'd with the Holy Spirit. Such as are instructed in the Mysteries, understand what is said. The Wise-men indeed did nothing but adore him; but thou shalt be privileg'd, if thou comest with a pure Conscience, to take him to thy self, and go home.

Et in Homil. in S. Philogonium. *Hæc mensa*, inquit, *explet vicem præsepis: nam & hic jacet corpus Dominicum, non fasciis involutum, sicut tunc; sed Spiritu undique Sancto involutum. Qui mysteriis initiati sunt, intelligunt quæ dicuntur. Magi quidem nihil aliud quam adorarunt, tibi vero si cum pura conscientia accesseris, nos concedemus ipsum sumere, & domum abire.*

Then he goes on: This Mystery

Subdit ibidem: *Hic teram tibi.*

tibi cœlum facit hoc Mysterium. ——Nam quod illic est omnium pretiosissimum & maxime honorandum, hoc ostendam tibi situm in terra. Sicut enim in Regia id quod est omnium magnificentissimum, non sunt parietes, non tectum aureum, sed corpus Regis sedens in solio; sic in cœlis Regis corpus. Sed hoc tibi nunc licet videre in terra. Non enim Angelos, nec Archangelos, neque cœlos, nec cœlos cœlorum, sed ipsum eorum ostendo Dominum. Vidisti quemadmodum quod est omnium præstantissimum & maxime honorandum vides in terra; neque solum vides, sed etiam tangis, sed etiam comedis, & eo accepto, domum reverteris. Absterge & munda animam, & præpara mentem ad horum mysteriorum susceptionem. Nam si tibi Regis filius cum mundo & purpura & diademate tibi traditus esset ferendus, quæcunque sunt in terra abjecisses. Nunc autem non hominis Regis filium accipiens, sed ipsum Unigenitum Dei Filium, dic rogo non extimescis, & eorum quæ ad hanc vitam pertinent, non omnem expellis amorem?

makes the Earth a Heaven to thee here. ——For what is there of highest esteem, and most worthy of Honour, I will shew you here on Earth. For as at Court the most magnificent thing is not the Walls and gilded Roofs, but the Body of the King seated in his Throne; so likewise in Heaven 'tis the Body of the King; and this you may see now upon the Earth: For 'tis not the Angels, nor the Archangels, nor the Heavens, nor Heavens of Heavens I shew you; but the very Lord himself of all these. You understand now, how that which is most excellent, and of greatest worth, you see upon the Earth; and not only see it, but also touch it, and eat it, and having receiv'd it, return again to your home. Cleanse therefore and purifie your Soul, and prepare your Mind for receiving these Mysteries. For if the King's Son, with his Globe, his Purple, and Diadem, were deliver'd you to be carried, you would soon throw by whatever else that's earthly. And now that 'tis not the Son of a mortal King you receive, but the only begotten Son of God, pray tell me, are not you seis'd with Dread? Do not you discharge your Heart of the Love of all things belonging to this Life?

Et in Homil. in Crucem Christi sic sequitur. *An nesci-*

In his Homily on the Cross of Christ he speaks thus. Do you not know,

know, how the Angels stood waiting at the Sepulcher, after the Body was risen, at the empty Sepulcher? But because the Body of our Lord had been laid there, they express'd a great Reverence even to the place itself. The Angels, I say, who far excel our Nature, assist at the Sepulcher with so great Reverence and Respect. And we, who are not to stand at the empty Sepulcher, but to approach that Table where the Lamb himself lies, do yet come tumultuously and in great disorder. What hopes of Mercy therefore can we have?

tis, quomodo Angeli adstiterint sepulchro corpus non habenti, sepulchro vacuo? Attamen cum omnino corpus Domini recepisset, multum honoris & ipsi loco exhibent. Angeli, inquam, naturam nostram excedentes cum tanta reverentia & observantia sepulchro adsistunt. Nos autem non ad sepulchrum inane adstituri; sed ad ipsam Mensam Agnum habentem accessuri, cum tumultu & turbatione venimus. Itaque quæ nobis venia speranda est?

In his third Book de Sacerdotio. O Miracle! *says he*, O the Bounty of God! He that sits above with his Father, at the very same instant of time is here in the Hands of all, he gives himself to those that are willing to receive and embrace him.

Et lib. 3. de Sacerdotio. *O Miraculum! O Dei benignitatem! Qui cum Patre sursum sedet, in illo ipso temporis articulo omnium manibus pertractatur, ac se tradit volentibus ipsum excipere & complecti.*

And in his sixth Book de Sacerdotio. When the Priest has invok'd the Holy Spirit, and perfected the dreadful Sacrifice, and forthwith taken into his Hands the Common Lord of all things, in what Rank shall we place him? How great Holiness are we to expect from him?—— At that time the Angels stand by the Priest, and every Quire of the Celestial Powers cries out.—— The Place about the Altar is crowded, in honour of

Et lib. 6. hæc habet. *Quando Sacerdos Spiritum Sanctum invocaverit, & tremendum Sacrificium perfecerit, & communem omnium Dominum continuo pertractarit, Quonam in ordine eum collocabimus? Quantam ab eo puritatem requiremus?—— Tunc & Angeli adstant Sacerdoti, & omnis ordo Virtutum cælestium clamat.—— Locus circa Altare impletur in honorem ejus qui jacet.—— Ego vero quendam audivi commemoran-*

tem,

tem, quod ipse senex quis vir admirandus & visiones videre solitus dixerit, se ejusmodi visione quandoque dignum factum fuisse, ac per illud tempus derepente Angelorum multitudinem vidisse, ut ei possibile erat, stolis fulgentibus indutorum, & altare circumdantium, & deorsum se inclinantium, ut si quis milites Rege præsente stantes videret: & ego credo.

him that lies upon it.—I heard a Person relating, how that a Venerable Old Man, that had many Visions, told him he had been sometimes favour'd with this kind of Vision, and that at that time he saw on a sudden appear a great multitude of Angels, as far as 'twas possible for him, all shining with bright Stoles, and encompassing the Altar, and bowing themselves down, like so many Soldiers in presence of their King: And I believe it.

Et 46. Homil. in Evang. S. Johannis. *Non solum per dilectionem, sed reipsa in illam carnem convertamur; per cibum id efficitur, quem nobis largitus est. Cum enim suum in nos amorem indicare vellet, per Corpus suum se nobis commiscuit, & in unum nobiscum redegit, ut Corpus cum capite uniretur. Hoc enim amantium maxime est. Hoc Job significabat de servis, a quibus maxime amabatur, qui suum amorem præ se ferentes, dicebant*; Quis daret nobis, ut ejus carnibus impleremur? *Quod Christus fecit, ut majori nos charitate adstringeret, & ut suum in nos ostenderet desiderium, non se tantum videri permittens desiderantibus, sed & tangi, & manducari, & dentes carni suæ infigi, & desiderio sui omnes impleri. Ab illa igitur Mensa tanquam leones ignem*

In his Forty sixth Homily upon the Gospel of St. John. Not only by affection, but really, let us be converted into that Flesh: That is done by the Food he gives us. For having a mind to shew his Love towards us, by his Body he incorporated and made himself one with us, that the Body might be united with the Head. For this commonly is the Practice of Lovers. And this was intimated by *Job*, speaking of his Servants, by whom he was lov'd entirely, who, in testimony of their Affection to him, said, *Who will grant us, that we may be fill'd with his Flesh?* Which very thing Christ has done, to tie us to him with a firmer Bond of Love, and to evidence his Affection towards us: not only permitting those that desire it to see him, but also to touch and eat him, and fasten

their

their Teeth into his Flesh; and to be fill'd all with the Love of him. Let us therefore rise from this Table like so many Lions, breathing forth Fire, frightful to the Devil; let us be sensible who is our Head, and of the Love he has express'd for us. Parents often send their Children to be nurs'd by others; but I feed you with my own Flesh, and give my self to you.——I would be your Brother, and for your sakes I took upon me Flesh and Blood: and those very things by which I was united to you, I now give you again.

spirantes surgimus, diabolo formidolosi, & Caput nostrum intelligamus, & quam in nos præ se tulit charitatem. Parentes sæpenumero liberos suos aliis alendos dederunt, ego autem mea carne alo, me vobis exhibeo.— Vester ego frater esse volui, & communicavi propter vos carnem & sanguinem: & per quæ vobis conjunctus sum, ea rursus vobis exhibeo.

Again: The Devils, when they behold the Blood of Christ within us, are put to flight, and the Angels come in. This Blood being pour'd out, purg'd the whole World, of which St. *Paul* to the *Hebrews* speaks at large. This Blood purified the Secret Places, and the Holy of Holies. And if the Figure of it had so great Vertue in the Temple of the *Jews*, and when 'twas sprinkled on the Doors among the *Egyptians*, how much greater has it now, being (*not a Figure, but*) the Truth?

Deinde subdit: *Dæmones, cum Dominicum Sanguinem in nobis vident, in fugam vertuntur, Angeli autem concurrunt. Hic Sanguis effusus universum abluit orbem terrarum, de quo multa Paulus ad Hebræos prosecutus est. Hic Sanguis abdita & Sancta Sanctorum purgabat. Quod si ejus figura tantam habuit vim in Templo Hebræorum, in media Ægypto liminibus aspersus, longe magis veritas.*

St. Ambrose lib. de his qui Mysteriis initiantur, c. 9. Consider, *says he*, whether is more excellent, the Bread of Angels, or the Flesh of Christ, which is the Body of Life. That was Manna which fell from Heaven; This is above the Heavens.

S. Ambrosius lib. de his qui Mysteriis initiantur, c. 9. *Considera nunc*, inquit, *utrum præstantior sit panis Angelorum, an caro Christi, quæ utique Corpus est vitæ. Manna illud e cœlo, hoc supra cœlum. Illud cœli, hoc Domini cœlorum. Illud*

corruptioni

corruptioni obnoxium, si in diem alteram servaretur, hoc alienum ab omni corruptione: quod quicunque religiose gustaverit, corruptionem sentire non poterit. Illis aqua de petra fluxit, tibi sanguis e Christo. Illos ad horam satiavit aqua, te sanguis diluit in æternum.——Hæc autem in figura facta sunt nostri. Cognovisti præstantiora. Potior est enim lux quam umbra, veritas quam figura, corpus auctoris, quam manna de cœlo.

That was of Heaven; This, of the Lord of Heaven. That, subject to Corruption, if preserv'd till the next day; This incapable of all Corruption, and exempting such from Corruption who worthily eat of it. They receiv'd Water out of a Rock, and Thou Blood from Christ. The Water satisfied them for a short time, this Blood purifies thee for an Eternity.—But these things were done as a Figure of us. Thou know'st things more excellent. For the Light is more noble than the Shadow, the Truth than the Figure, the Body of the Giver, than Manna from Heaven.

Et infra. *Forte dicas, Aliud video, quomodo tu mihi asseris quod Christi corpus accipiam? Et hoc nobis adhuc superest, ut probemus.—— Quantis igitur utimur exemplis, ut probemus non hoc esse quod natura formavit; sed quod benedictio consecravit, majoremque vim esse benedictionis, quam naturæ; quia benedictione etiam ipsa natura mutatur? Virgam tenebat Moyses, projecit eam, & facta est serpens. Rursus apprehendit caudam serpentis, & in virgæ naturam revertit. Vides igitur Prophetica gratia bis mutatam esse naturam, & serpentis, & virgæ? Currebant Ægypti flumina puro aquarum meatu, subito de fontium venis sanguis cæpit erumpere. Non erat potus*

And a little after. Perchance you'l say, Why do you tell me that I receive the Body of Christ, whenas I see quite another thing? We have this therefore yet to prove.——How many Examples therefore do we produce to shew, that this is not what Nature fram'd, but what the Benediction has consecrated; and that the Benediction is of greater efficacy than Nature, because by Benediction, Nature it self is chang'd? *Moses* held a Rod in his Hand, he cast it from him, and it became a Serpent. He caught hold of the Serpents Tail, and it forthwith recover'd the Nature of a Rod again. Do you see here, how by the Grace conferr'd on a Prophet, Nature was twice chang'd, both of a

Serpent and of a Rod? The Rivers of *Egypt* ran with pure Water; of a sudden their Streams were nothing but Blood. The Rivers afforded no Drink; again, at the Prayers of the Prophet, they ran no longer Blood, but the Nature of Waters return'd. The Children of *Israel* were encompass'd on every side; here the *Egyptian* Host press'd upon them, there the Sea was ready to devour them: *Moses* lifted up his Rod, the Waters withdrew on either side, and growing into the steadiness of two Walls, open'd to them a Foot-path in the middle of those watry Banks. *Jordan* was turn'd backward, and with an unnatural Course hasten'd to its Spring. Is it not evident, that the nature of the Sea and River were here both chang'd? The *Israelites* were consum'd with Thirst; *Moses* touch'd the Rock, and it became a Spring of Waters. And did not here Grace outdo Nature; the Rock affording plenty of Water, of which it had none at all by Nature? *Marath* was a most bitter Fountain, so that the People could not drink of it: *Moses* cast Wood into the middle of it, and by the power of Grace it suddenly became so temper'd, that it lost its natural Bitterness. One of the Sons of the Prophets lost the Head of his Ax in the Water; *in fluviis: rursus ad Prophetæ preces cruor cessavit fluminum, aquarum natura remeavit. Circumclusus undique erat populus Hebræorum, hinc Ægyptis vallatus, inde mari clausus: virgam levavit Moyses, separavit se aqua, & in murorum speciem congelavit, atque inter undas via pedestris apparuit. Jordanis retrorsum conversus, contra naturam, in sui fontis revertitur exordium. Nonne claret naturam vel maritimorum fluctuum, vel fluvialis cursus esse mutatam? Sitiebat populus Patrum, tetigit Moyses petram, & aqua de petra fluxit. Nunquid non præter naturam operata est gratia, ut aquam vomeret petra, quam non habebat natura? Marath fons amarissimus erat, ut sitiens populus bibere non posset. Misit Moyses lignum in aquam, & amaritudinem suam aquarum natura deposuit, quam infusa subito gratia temperavit. Sub Elisæo Propheta uni ex filiis Prophetarum excussum est ferrum de securi, & statim mersum est. Rogavit Elisæum qui amiserat ferrum, misit etiam Elisæus lignum in aquam, & ferrum natavit. Utique & hoc præter naturam factum esse cognoscimus. Gravior est enim ferri species, quam aquarum liquor. Advertimus igitur majoris esse virtutis gratiam, quam naturam, & adhuc tamen Prophetica*

pheticæ benedictionis numeramus gratiam. Quod si tantum valuit humana benedictio ut naturam converteret, quid dicimus de ipsa consecratione divina, ubi verba ipsa Domini Salvatoris operantur? Nam Sacramentum istud quod accipis, Christi sermone conficitur. Quod si tantum valuit sermo Eliæ, ut ignem de cœlo deponeret: non valebit Christi sermo, ut species mutet elementorum? De totius mundi operibus legisti: quia ipse dixit, & facta sunt; ipse mandavit & creata sunt. Sermo ergo Christi, qui potuis ex nihilo facere quod non erat, non potest ea quæ sunt in id mutare quod non erant? Non enim minus est novas rebus dare, quam mutare naturas. Sed quid argumentis utimur? Suis utamur exemplis, Incarnationisque exemplo adstruamus Mysterii veritatem? Nunquid naturæ usus præcessit, cum Jesus Dominus ex Maria nasceretur? Si ordinem quærimus, viro mixta fœmina generari consuevit. Liquet igitur quod præter naturæ ordinem Virgo generavit: & hoc quod conficimus corpus, ex Virgine est. Quid hic quæris naturæ ordinem in Christi corpore, cum præter naturam sit ipse Dominus Jesus partus ex Virgine? vera utique caro Christi, quæ crucifixa est, quæ sepulta est.

he desir'd the help of *Eliseus*, who threw Wood into the Water, and forthwith the Iron began to float. And this too we know was contrary to Nature; for Iron is more weighty than Water: We see therefore the Power of Grace is far beyond that of Nature; and yet we have only mention'd hitherto the Effect of Grace in the Blessing of Prophets. Now if Blessings given by Men were of so great efficacy, as to change the Nature of things, what shall we say of the Divine Consecration, where the very Words of Christ our Saviour are operative? For this Sacrament which thou receivest, is made by the Words of Christ. And if the Words of *Elias* were so powerful, as to draw Fire from Heaven; shall not the Words of Christ be powerful enough to change the Nature of things? Thou hast read of the Creation of the World; that God spoke, and the things were made; he commanded, and they receiv'd a Being. If therefore Christ by his Word was able to make something of nothing, shall he not be thought able to change one thing into another? For 'tis no less a Work to give a Nature and Being to things, than to change them from one Nature to another. But what need of Arguments? Let us propose his own Examples, and assert

the truth of this Mystery by that of his Incarnation. When our Lord Jesus was born of *Mary*, was it by a natural Generation? The Order of Nature requires the Concurrence of both Sexes: 'tis therefore evident, that 'twas above the Order of Nature for a Virgin to conceive: And this Body which we make in the Sacrament, is that which was born of the Virgin. Why do you require here the Order of Nature in the Body of Christ, whenas above all Nature, Christ was born of a Virgin? The true Flesh of Christ, which was crucified, which was buried.

And in his sixth Book of the Sacraments, c. 1. he says thus: As our Lord Jesus Christ is the true Son of God, not as Men are, by Grace, but as a Son is of the Substance of his Father; so it is true Flesh as he said which we receive, and true Drink.

Et lib. 6. de Sacramentis, c. 1. sic habet. *Sicut verus est Dei Filius Dominus noster Jesus Christus, non quemadmodum homines per gratiam, sed quasi Filius ex substantia Patris; ita vera caro, sicut dicit, quam accipimus, & verus est potus.*

And again, super Psal. 38. We have seen the High-Priest coming to us; we have seen and heard him offering his own Blood for us. Let us Priests follow him as we may, to offer Sacrifice for the People: tho' we are but weak as to our own Merit, yet we are made honourable by the Sacrifice we offer: for altho' Christ is not now seen to offer, yet he is offer'd up upon Earth, when the Body of Christ is offer'd.

Et infra super Psalm. 38: *Vidimus Principem Sacerdotum ad nos venientem, vidimus & audivimus offerentem pro nobis Sanguinem suum: sequamur, ut possumus, Sacerdotes, ut offeramus pro populo sacrificium; etsi infirmi merito, tamen honorabiles Sacrificio: quia etsi nunc Christus non videtur offerre, tamen ipse offertur in terris, quando Christi Corpus offertur.*

And in his Sermon made to the Virgins, upon the Dedication of the Church built by Juliana, *turning his Prayer to God, he says thus.* Let every Sacrifice which is offer'd in this Temple with a sincere Faith, and true Devotion, be accepted by thee as a sweet

Et in Sermone habito ad Virgines, in Dedicatione Ecclesiæ quam Juliana Vidua religiosissima ædificarat: ubi ad Deum orationem convertens, ait: *Fiat tibi in odorem suavitatis omne Sacrificium, quod in hoc templo fide integra, pia*

pia sedulitate defertur. Et cum ad illam respicis Hostiam salutarem, per quam peccatum mundi hujus aboletur, respicias etiam ad has piæ hostias castitatis, & diuturno eas tuearis auxilio.

Et in Epist. ad Marcellinam, de corporum SS. Martyrum Gervasii & Protasii Inventione. *Succedant*, inquit, *victimæ triumphales in locum ubi Christus hostia est; sed ille super Altare, qui pro omnibus passus est: isti sub Altare, qui illius redempti sunt Passione.*

S. Hieronymus in Ep. ad Heliodorum. *Absit ut de his quidquam sinistrum loquar, qui Apostolico gradui succedentes, Christi Corpus sacro ore conficiunt.*

Et in Ep. ad Rusticum de S. Exuperio Tolosano Episcopo, sic loquitur. *Nihil illo ditius, qui Corpus Domini canistro Vimineo, Sanguinem portat in vitro.* In Ep. ad Evagrium. *Quis patiatur mensarum & Viduarum Minister, ut supra eos tumidus se efferat, ad quorum preces Christi Corpus, Sanguisque conficitur.* Et in Ep. ad Eustochium, de custodia Virginitatis. *Si quæ ancillulæ sunt comites propositi tui, ne erigaris adversus eas, ne*

Savour. And when thou look'st upon that Life-giving Host which takes away the Sins of the World, cast thy Eye likewise upon these Oblations of vertuous Chastity, and afford them thy continual Assistance.

And in his Epistle to Marcellina, *upon the finding the Bodies of* Gervasius *and* Protasius *Martyrs, he writes thus.* Let these triumphing Victims have admittance into that Place, where Christ is the Sacrifice; but he is upon the Altar, who suffer'd for the Redemption of all; these are under the Altar, who were redeem'd by his Passion.

St. Hierom *in his Epistle to* Heliodorus. God forbid that I should speak detractingly of these Men, who succeeding the Apostles in their Function, do make the Body of Christ with their sacred Mouth.

In his Epistle to Rusticus, *speaking of St.* Exuperius *Bishop of* Toulouse, *he says thus.* None is more rich than he, who carries the Body of our Lord in a Wicker Basket, and his Blood in a Glass. *In his Epistle to* Evagrius. What Overseer of the Tables, or of the Widows, will permit, that he presume to contemn those, upon whose Prayers the Body and Blood of Christ is made? *In his Epistle to* Eustochium, *of Preserving Virginity.* If you have any young Virgins, that joyn with

with you in your Design, do not deal harshly with them, neither keep them under, as if you were their Mistris. You have all but one Spouse, you sing in one Quire, you receive the Body of Christ together; why should you have any more than one Table? *In his Apology to* Pammachius. Which is greater, to pray, or to receive the Body of Christ? Certainly to receive the Body of Christ.——I know 'tis the Custom at *Rome* for the Faithful to receive the Body of Christ every day; which I neither reprehend, nor approve: let every one abound in his own sense.

insteris ut Domina. Unum Sponsum habere cæpistis, simul psallitis, Christi simul Corpus accipitis, cur mensa diversa sit? In Apologia ad Pammachium. *Quid est majus,* inquit, *orare, an Corpus Christi accipere? Utique accipere Corpus Christi.——Scio Romæ hanc esse consuetudinem, ut Fideles semper Christi Corpus accipiant: quod nec reprehendo, nec probo; unusquisque enim in suo sensu abundet.*

In his Epistle to Hedibia, *quæst.* 2. But let us, *says he*, understand, that the Bread which Christ broke and gave to his Disciples, is the Body of our Lord and Saviour; he himself saying to them, *Take and eat; This is my Body*: And that the Cup is that of which he again spoke, *Drink ye all of this; For this is my Blood of the New Testament which shall be shed for many.*——The Bread therefore that came down from Heaven, is the Body of our Lord; and the Wine he gave to his Disciples, is his Blood of the New Testament, which was shed for many, for the Remission of Sins.——Neither did *Moses* give us the true Bread, but Jesus Christ, who is both the Guest and Banquet, being the

Et in Epist. ad Hedibiam, quæst. 2. *Nos autem,* inquit, *audiamus panem, quem fregit Dominus, deditque Discipulis suis, esse Corpus Domini Salvatoris, ipso dicente ad eos,* Accipite & comedite; Hoc est Corpus meum: *Et Calicem illum esse, de quo iterum locutus est:* Bibite ex hoc omnes; Hic est enim Sanguis meus Novi Testamenti, qui pro multis effundetur.——*Panis ergo qui de cœlo descendit, Corpus est Domini, & vinum quod Discipulis dedit, Sanguis illius est Novi Testamenti, qui pro multis effusus est in remissionem peccatorum.——Nec Moyses dedit nobis panem verum, sed Dominus Jesus, ipse conviva & convivium, ipse comedens, & qui comeditur:*

editur: illius bibimus Sanguinem, & sine ipso potare non possumus.

S. Augustinus l. 9. Conf. c. 13. ubi loquens de Monica Matre sua sanctissima, ait; *Memoriam sui ad altare tuum fieri desideravit, cui nullius diei prætermissione servierat, unde sciret dispensari Victimam Sanctam, qua deletum est Chirographum, quod erat contrarium nobis; qua triumphatus est hostis computans delicta nostra.*

Et lib. 12. de Civitate Dei, cap. 20. legimus, ubi hæc verba Ecclesiastis exponit, *Non est bonum homini nisi quod manducabit & bibet*, ad participationem mensæ hujus pertinere docet; *Quam Sacerdos ipse Mediator Testamenti Novi exhibet secundum ordinem Melchisedech de Corpore & Sanguine suo. Id enim Sacrificium*, inquit, *successit omnibus illis sacrificiis Veteris Testamenti, quæ immolabantur in umbra futuri; propter quod etiam vocem illam in Psalmo trigesimo nono ejusdem Mediatoris per Prophetiam loquentis agnoscimus*; Sacrificium & Oblationem noluisti; Corpus autem perfecisti mihi: *quia pro illis omnibus Sacrificiis & Oblationibus, Corpus ejus offertur, & participantibus ministratur.*

same who eats, and who is eaten; 'tis his Blood we drink, and without him we cannot drink it.

St. Augustin *l.* 9. *of his Confessions, c.* 13. *where speaking of his devout Mother* Monica, *he says*; She desir'd us to remember her at thy Altar, at which, without any one days intermission, she constantly attended; whence she knew was dispens'd the Holy Victim, by which was cancell'd the Hand-writing which was contrary to us, and the Enemy was vanquish'd, who keeps account of our Faults.

And in his twelfth Book of the City of God, c. 20. *Where he expounds these words of* Ecclesiastes, 'Tis not good for Man, but that he eat and drink, *to be understood of the receiving this Heavenly Food*; Which our Priest, the Mediator of the New Testament, according to the Order of *Melchisedech*, gives of his own Body and Blood. For that Sacrifice, *says he*, succeeded all those Sacrifices of the Old Testament, which were offer'd up as a Type of what was to come. For which Reason, we understand those Words of the thirty ninth *Psalm* to be spoken Prophetically in the Person of our Mediator; *Thou would'st not have a Sacrifice and Oblation, but thou hast perfected my Body to me*: Because in stead of all those Sacrifices and

and Oblations, his Body is offer'd up, and given to such as partake of it.

In his Explication upon the 98. *Psalm; where expounding those Words,* Adore his Footstool, *he says thus:* I enquire what this his Footstool is, and the Scripture makes me answer, *The Earth is my Footstool.* Here now wavering in uncertain thoughts, I turn my self to Christ, because 'tis he I seek here; and I am forthwith satisfied, how the Earth may be ador'd without a Sacrilege, how his Footstool may be ador'd without the guilt of Idolatry. For he took Earth of Earth, Flesh being of Earth, and he took Flesh of the Flesh of *Mary.* And because he conver's'd here with us in that Flesh, and gave us that very Flesh to eat for the Salvation of our Souls; and there is no Body that eats that Flesh, without adoring it first; 'tis plain, how that Footstool of our Lord may be ador'd; and that we are so far from sinning in adoring it, that we sin if we do not adore it.

In Enarratione in Psal. 98. ubi illa verba explicans, *Adorate scabellum pedum ejus,* ait; *Quæro quid sit scabellum pedum ejus, & dicit mihi Scriptura,* Terra scabellum pedum meorum. *Fluctuans converto me ad Christum, quia ipsum quæro hic, & invenio quomodo sine impietate adoretur terra, sine impietate adoretur scabellum pedum ejus. Suscepit enim de terra terram, quia caro de terra est, & de carne Mariæ carnem accepit. Et quia in ipsa carne hic ambulavit, & ipsam carnem nobis manducandam ad salutem dedit: Nemo autem illam carnem manducat, nisi prius adoraverit, inventum est quemadmodum adoretur tale scabellum pedum Domini, & non solum non peccemus adorando, sed peccemus non adorando.*

In his twelfth Book against Faustus, *c.* 10. *he says thus:* For the Blood of Christ upon Earth has a loud Voice, when all People receiving it, answer, *Amen.* This is the plain Voice of Blood, which the very Blood it self speaks in the Mouths of the Faithful, who are redeem'd by

Et lib. 12. contra Faustum, c. 10. dicit: *Habet enim magnam vocem Christi Sanguis in terra; cum eo accepto ab omnibus gentibus respondetur, Amen. Hæc est clara vox Sanguinis, quam Sanguis ipse exprimit ex ore Fidelium, eodem Sanguine redemptorum.*

rum. Et cap. 20. Eucharistiam vocat *Sacramentum spei, quo in hoc tempore consociatur Ecclesia, quam diu bibitur, quod de Christi latere manavit.*

the same Blood. *And in chap.* 20. *he calls the Eucharist* the Sacrament of Hope, by which the Church is at this time united, as long as that is drunk, which flow'd from the Side of Christ.

Et in Epist. ad Cæsulanum, ubi contra Urbicum quemdam scriptorem, hæc habet. *Dicit cessisse pani pecus, tanquam nesciens & tunc in Domini mensa panes propositionis poni solere, & nunc se de Agni Immaculati corpore partem sumere. Dicit cessisse poculo sanguinem, non cogitans etiam nunc se accipere in poculo sanguinem.*

In his Epistle to Cæsulanus, *writing against a certain Author call'd* Urbicus, *he has these words.* He says, that the Cattel gave place to the Bread, as if he were ignorant, that the Bread of Proposition was at that time us'd to be plac'd upon the Table of God, and that now he takes part of the Body of the Immaculate Lamb. He says, that the Blood gave place to the Cup, as if he did not remember, that even at this time he receives Blood in the Cup.

Et ex Sermone 113. in Festo S. Cypriani Martyris: *In eo loco,* inquit, *ubi posuit carnis exuvias, sæva tunc multitudo convenerat, quæ propter odium Christi, sanguinem funderet Cypriani: ibi hodie venerans multitudo concurrit, quæ propter Natalem Cypriani bibit Sanguinem Christi. Et tanto dulcius in illo loco propter Natalem Cypriani sanguis bibitur Christi, quanto devotius ibi propter nomen Christi sanguis fusus est Cypriani. Denique sicut nostis, quicunque Carthaginem nostis, in eodem loco Mensa Deo constructa est, tamen Mensa dicitur Cypriani, non quia ibi est un-*

In his 113 *Sermon on the Feast of St.* Cyprian *Martyr*: In that place, *says he*, where he laid down his Life, the barbarous Rabble met together, out of an aversion to Christ, to shed the Blood of *Cyprian*: but now the devout People assemble in the same place, and for the solemnizing the Martyrdom of *Cyprian*, there drink the Blood of Christ. And with so much more Devotion do they there drink the Blood of Christ, for the Festival of *Cyprian*, because *Cyprian* did in that place with so great Zeal lose his Blood for the Confession of Christ. Finally, as you all know, as many as

know *Carthage*, in the ſame place is raiſ'd a Table to God, which bears the Title of *Cyprian*; not that *Cyprian* did ever eat there, but becauſe he was Martyr'd there, and by the effuſion of his Blood purchas'd it for us, not to be either Gueſt or Banquet, but that Sacrifice may be offer'd upon it to God, to whom he offer'd himſelf.

quam Cyprianus epulatus, ſed quia ibi eſt immolatus; & quia ipſa immolatione ſua paravit hanc Menſam, non in qua paſcat, ſive paſcatur; ſed in qua Sacrificium Deo, cui & ipſe oblatus eſt offeratur.

And in his Second Book contra Adverſarium Legis & Prophetarum, *c.* 9. *he ſays thus.* As with a faithful Heart and Mouth we receive the Mediator of God and Men, Chriſt Jeſus, who gives us his Fleſh to be eaten, and his Blood to be drunk; altho' it ſeems to be a thing more full of horror to eat Mans Fleſh, than to kill it; and to drink Mans Blood, than to ſhed it.

Et in lib. 2. contra Adverſarium Legis & Prophetarum, c. 9. ſic ait. *Sicut Mediatorem Dei & hominum hominem Chriſtum Jeſum, carnem ſuam nobis manducandam, bibendumque ſanguinem dantem, fideli corde atque ore ſuſcipimus, quamvis horribilius videatur humanam carnem manducare, quam perimere.*

And lib. de Verb. Apoſt. Serm. 2. We have heard, *ſays he*, our Maſter, who always ſpeaks truth, our Divine Redeemer, the Saviour of Men, recommending to us our Ranſom, his Blood. For he ſpoke of his Body, and Blood; which Body he call'd Meat, and which Blood he call'd Drink. The Faithful underſtand the Sacrament of the Faithful.—But there are ſome, *ſays he*, who do not believe, they ſaid, This is a hard ſaying, who can hear him? 'Tis a hard ſaying, but to thoſe who are obſtinate, that is, 'tis incredible, but to the incredulous.

Et lib. de Verb. Apoſt. Ser. 2. *Audivimus*, inquit, *Veracem Magiſtrum, Divinum Redemptorem, Humanum Salvatorem Commendantem nobis pretium noſtrum Sanguinem ſuum. Locutus eſt enim nobis de Corpore & Sanguine ſuo, quod Corpus dixit Eſcam, Sanguinem Potum, Sacramentum Fidelium agnoſcunt Fideles.——Sed ſunt*, inquit, *quidam qui non credunt, ipſi dicebant, Durus eſt hic ſermo, quis poteſt eum audire? Durus eſt, ſed Duris, id eſt, incredibilis, ſed Incredulis.*

Et

Et ex Commentario in Psal. 33. ubi de Christo sic loquitur. *Et ferebatur in manibus suis. Hoc verò, fratres! Quomodo posse fieri in homine quis intelligat? Quis enim portatur in manibus suis? Manibus aliorum potest portari homo, manibus suis nemo portatur. Quomodo intelligatur in ipso David secundum literam non invenimus, in Christo autem invenimus. Ferebatur enim Christus in manibus suis, quando commendans ipsum Corpus suum, ait,* Hoc est Corpus meum. *Ferebat enim illud Corpus in manibus suis. Ipsa est humilitas Domini Jesu Christi, ipsa multum commendatur hominibus.*

In his Commentary upon the thirty third Psalm, he speaks thus of Christ. And he was carried in his own Hands. And can this, Brethren, be possible in Man! Was ever any Man carried in his own Hands? He may be carried by the Hands of others; but in his own, no Man was ever yet carried. How this can be literally understood of *David*, we cannot discover. But in Christ we find it verified. For Christ was carried in his own Hands, when giving his own very Body, he said, *This is my Body.* For that Body he carried in his own Hands. Such is the Humility of our Lord Jesus Christ, which is much recommended to Men.

Et in lib. de Consecratione, dist. 2. c. 72. *Intra Sanctam Ecclesiam Catholicam in Mysterio Corporis Christi, nihil a bono majus, nihil a malo minus perficitur Sacerdote, quia non in merito consecrantis, sed in verbo efficitur Creatoris, & in virtute Spiritus Sancti: Si enim in merito esset Sacerdotis, nequaquam ad Christum pertineret: nunc autem sicut ipse est qui baptizat, ita ipse est qui per Spiritum Sanctum hanc* (Panis) *substantiam efficit carnem, & transit vinum in sanguinem.*

And in his Book de Consecratione, *dist. 2. c. 72.* In the Mystery of the Body of Christ, perform'd within the Holy Church, there is nothing more done by a good Priest, and nothing less by a wicked one; because what is wrought there, is not by the Merit of him that Consecrates, but by the Word of our Creator, and the Power of the Holy Ghost: for if it were by the Merit of the Priest, 'twould not at all belong to Christ: but now, as it is he that baptises, so it is he who by the Holy Spirit makes this Substance to be Flesh, and changes the Wine into his Blood.

St. Isidorus Pelusiota, *in his* 109. *Epistle, lib.* 1. *to* Marathonius, *against the* Macedonians, *who denied the Holy Ghost to be God, writes thus.* Since our God and Saviour being made Man, do's assert, that the Holy Ghost do's compleat the Blessed Trinity; and in the Invocation us'd in Baptism, he is joyn'd with the Father and Son, as concurring to the blotting out of Sin; and on the Mystical Table he makes Common Bread become the proper Body of him that was Incarnate; why do you, Profane Man! teach, that the Holy Ghost is nothing but a Creature, of an inferior Nature, and not Consubstantial with the Lord and Creator of all things?

S. Isidorus Pelusiota, Ep. 109. l. 1. contra Macedonianos, qui negabant Divinitatem Spiritus Sancti ad Marathonium scribens. *Cum,* inquit, *Deus & Salvator noster homo factus Spiritum Sanctum Divinam Trinitatem complere tradiderit, atque in sancti Baptismi invocatione una cum Patre & Filio tanquam a peccatis liberans, numeretur, & in Mystica Mensa, communem panem proprium Incarnationis ipsius Corpus reddat, quid tu, O Vesane! quiddam factitium, aut creatum, & servilis naturæ, & non dominantis & creatricis essentiæ, & consubstantialem Spiritum Sanctum esse doces?*

St. Cyril *of* Alexandria, *in the Epistle sent by him and the Council of* Alexandria, *over which he presided, to* Nestorius, de Excommun. *writes thus.* I cannot omit mentioning in this place, that while we commemorate the Death of the only Son of God, Jesus Christ, and his Resurrection from the Dead, and confess his Ascension into Heaven; we celebrate an unbloody Sacrifice in the Church, we approach to Mystical Benedictions, and by that means are sanctified; as being made Partakers of the sacred Flesh and precious Blood of Christ the Redeemer of Mankind. Neither

S. Cyril. Alexand. in illius & Synodi Alexandrinæ, cujus Caput erat, Epistola ad Nestorium, de Excommunicatione, in qua ita scribit. *Quin illud quoque non possum hoc loco non adjicere, nempe, dum Unigeniti Filii Dei, hoc est, Jesu Christi mortem, & ex mortuis resurrectionem annuntiamus, ejusdemque in cœlum assumptionem confitemur: incruentum in Ecclesia Sacrificium nos celebrare, atque ad Mysticas benedictiones accedere, eaque ratione sanctificari; utpote sacræ Carnis & pretiosi Sanguinis Christi omnium nostrum Salvatoris participes facti. Neque enim*

enim illam ut carnem communem sumimus: absit hoc; neque rursum tanquam viri cujuspiam sanctificati, aut dignitatis tantum æqualitate Verbo consociati, aut divinam inhabitationem sortiti: sed tanquam vere vivificam, ipsiusque Verbi propriam. —— *Quamvis ergo ad nos dicat,* Nisi manducaveritis carnem Filii hominis, & biberitis ejus sanguinem, &c. *Neutiquam tamen illam communem, hoc est, hominis cujuspiam nostræ conditionis carnem esse æxistimare debemus: (Quomodo enim hominis caro secundum suam ipsius naturam vivifica esse queat?) Sed vere illius propriam, qui nostri causa Filius hominis & factus & appellatus est.*

In Anathematismo 11. qui traditur a S. Cyrillo & a Synodo contra Nestorium, idem hæc habet. *Sanctum ac vivificum, incruentumque in Ecclesiis Sacrificium peragimus: Corpus quod proponitur, similiter & pretiosum Sanguinem, non communis, nobisque similis hominis cujuspiam esse credentes; sed potius tanquam proprium corpus effectum, & Sanguinem etiam Verbi, quod omnia vivificat accipientes: siquidem communis caro vivificare non potest.*

Et in Apologet. pro 12 Capitulis adversus Orientales contra Nestorium scri-

do we receive it as common Flesh; no, God forbid: nor as the Flesh of some Holy Man, or of one only equal in Dignity to the Word, of one privileg'd with the Spirit of God; but as the truly Life-giving and proper Flesh of Christ himself.—— Notwithstanding therefore he says to us, *Unless ye eat the Flesh of the Son of man, and drink his Blood, &c.* Yet we ought by no means think, that it is common Flesh, or of a Man like one of us: (For how can the Flesh of Man in its own nature be capable of giving Life?) But that it is really his proper Flesh, who for our sakes both became the Son of Man, and was call'd so.

In the eleventh Anathematismus *against* Nestorius, *pronounc'd by the Synod of* Alexandria, *the same Holy Father has these words.* We celebrate in our Churches a Holy, and Life-giving, and Unbloody Sacrifice; believing that the Body there propos'd, and the precious Blood, is not the Flesh and Blood of any ordinary Man, like us; but receiving it rather as that which is made the proper Body and Blood too of the Word, which gives Life to all things; for common Flesh is not capable of giving Life.

And in his Apologeticum pro 12 Capitulis adverſ. Orientales. *Where speaking against* Nestorius, *he*

he says thus. Do's not he ridicule our Mystery, when he represents it as the Eating of Man's Flesh, and wickedly fills the Minds of the Faithful with absurd Imaginations, labouring to measure those things with Human Reasons, which we can only reach to with a solid Faith? For altho' the Divine Nature is not eaten, yet cannot it be said, that the Holy Body of Christ is like the Body of other Men. For it is worthy of note, that, as we said above, 'tis the proper Body of that Word, which gives Life to all things. And because 'tis the Body of Life, it is therefore capable of giving Life. And for this reason it enlivens our mortal Bodies, and overthrows the Power of Death.

bens hæc habet. *Non is nostrum Mysterium Anthropophagiam efficit, cum ad exoletas cogitationes mentem Fidelium nefarie perducat, eaque humanis subjicere rationibus conetur, quæ sola & indubia fide capiuntur? Neque enim quia minime editur, divinitatis natura, propterea commune dixerit quispiam sanctum Christi Corpus. Scire autem operæ pretium est, quod, sicut supra diximus, proprium est corpus ejus Verbi, quod omnia vivificat. Quoniam autem est corpus vitæ, vivificum est: propterea namque mortalibus nostris corporibus largitur vitam, & mortis imperium evacuat.*

And in his fourth Book against Nestorius, *c.* 5. As that Body of the Word, which by a real Union, far surpassing our Understanding or Expression, he appropriated to himself, is enlivening; so we also partaking of that holy Flesh and Blood, are wholly enliven'd; because the Word remains within us, not only after a Divine manner, by the Holy Ghost; but also in an Human manner, by that holy Flesh, and his precious Blood.—— And that this is a Divine Mystery, that the Participation of it do's confer Life,

Et lib. 4. contra Nestorium, cap. 5. *Quemadmodum vero vivificum est illud ipsius Verbi Corpus, quod sibi proprium fecit per veram unionem, quæ & intelligentiam & sermonem superat, sic nos quoque qui illius sanctæ Carnis & Sanguinis ejus participatione fruimur, omnino vivificamur, cum in nobis maneat Verbum, non solum divino modo, per Sanctum Spiritum., verum etiam humano, per Sanctam illam Carnem pretiosumque ejus Sanguinem.—— Ac divinum quidem hoc esse Mysterium, participationemque*

ejus

ejus vivificam, & incruentæ hujus hostiæ vim longe illo legali cultu præstantiorem, perfacile est videre vel ab eo ipso, quod illa priscis temporibus sancita per Moysen, umbra dicantur, Christus vero ejusque omnia, veritas appellantur. —— *Quanto igitur res nostræ sunt excellentiores, quibus ipsa veritas, id est, Christus illuxit, sanctamque suam carnem ad participandam apposuit?* —— *Umbra namque erat lex; ideo prudenter admodum Dominus noster Jesus Christus typum extenuat, ut ad veritatem transferat. Neque enim, inquit, ille fuit panis vitæ, sed ego potius qui de cœlo sum, & omnia vivifico, & me in manducantes etiam per unitam mihi carnem insero.* —— *Vide igitur quemadmodum in nobis manet, & corruptionis victores efficit, dum se in nostra demittit corpora, ut dixi, etiam per suam carnem, quæ verus est cibus, cum illa Legalis umbra, & cultus per ipsam institutus non habeat veritatem. Et Mysterii quidem ratio simplex est ac vera.* —— *Credimus namque illud ex Deo Patre Verbum, cum se corpori per Sanctam Virginem edito, habentique rationalem animam, uniisset, quæ Unio ineffabilis prorsus ac Mystica fuit, ipsum corpus reddidisse vivificum, quippe cum Verbum, utpote Deus, vita sit secundum naturam, ut nos*

and that the Vertue of this Unbloody Sacrifice is far above all that was in the Old Law, is clear even from this one Argument, That all those things commanded by *Moses* to our Forefathers, are said to be only a Shadow, and that Christ and all his Institutions are call'd Truth. —— How much more excellent therefore are our Mysteries, which Truth it self, that is Christ, hath enlightned, and set before us his Holy Flesh, to partake of it? —— For the Law was a Shadow; and therefore our Lord Jesus Christ very prudently extenuates the Figure, to shew the Truth through it. For that Bread, says he, was not the Bread of Life; but I who came down from Heaven, and give Life to all things, and by my Flesh which I took, do enter into those who eat it. —— See therefore how he abides within us, and renders us victorious over Corruption, whilst he enters into our Bodies, as I said, even by his own Flesh, which is true Meat; whereas that Shadow of the Old Law, and the Worship then instituted, has no Truth. And the manner of this Mystery is plain and true. —— For we believe that the Word of God the Father, when he united himself to that Body which was born of the Blessed Virgin, and inform'd with a Rational

Rational Soul, by a Union to us Incomprehensible and Mystical, he render'd that Body capable of giving Life; because the Word being God, is essentially Life; that, making us Partakers of himself, not only after a spiritual manner, but also in a corporeal way, he might raise us above Corruption, and having by himself evacuated the Law of Sin in our Members, might cancel Sin in the Flesh.

non spiritali tantum, verum etiam corporali modo sui participes effectos, corruptione præstantiores redderet, & evacuata per seipsum peccati lege in membris carnis posita, damnaret peccatum in carne.

And in the same Book he thus presses Nestorius. The Benefit therefore of the Unbloody Sacrifice is but inconsiderable, because, forsooth, we cannot eat the Nature of the Divinity together with the Flesh, nor obtain Impossibilities, to be fed with the bare Incorporeal Nature it self. But you seem to have forgot, that what is propos'd upon the Holy Tables in the Churches, is not the Nature of the Divinity, but the proper Body of the Word begotten of the Father, which Word is essentially and truly God.

Et in eodem libro sic urget Nestorium. *Exigua igitur incruentæ Hostiæ utilitas, quia nimirum fas non est ut simul cum carne etiam Divinitatis natura consumatur, neque ea obtinemus quæ sunt impossibilia, ut ipsa incorporea natura nuda vescamur. Sed oblitus mihi videris haud naturam Divinitatis id esse quod in sanctis Ecclesiarum Mensis proponitur, sed proprium corpus Verbi ex Patre geniti, quod Verbum ex natura & vere Deus est.*

And in his tenth Book upon St. John, *p.* 862. For let any one, *says he,* explicate to us the Cause and Force of the Holy Eucharist. For why do we eat it? Is it not, that so Christ may abide within us even corporeally, by the Participation and Communion of his Holy Flesh? 'Tis beyond question; for *Paul* affirms, that the Gentiles were

Et lib. 10. in Joannem, p. 862. *Dicat enim nobis aliquis,* inquit, *causam & vim Eulogiæ Mysticæ obiter doceat: nam cur in nobis inseritur? Nonne ut Christum inhabitare faciat in nobis etiam corporaliter, participatione & communione sanctæ suæ carnis? Præclare quidem: scribit enim Paulus, Gentes factas esse concorporales & com-*

participes

participes & cohæreds Christi. —— *Sed Servator ipse*, Qui manducat meam Carnem, *inquit*, & bibit meum Sanguinem, in me manet, & ego in illo. *Hic enim animadvertere est operæ pretium, Christum non dicere sed duntaxat in nobis futurum secundum relationem quandam affectualem, sed & per participationem naturalem. Ut enim si quis ceram ceræ implicitam igne simul liquefecerit, unum quid ex ambobus efficit; ita per corporis Christi & pretiosi sanguinis participationem ipse quidem in nobis, nos autem rursus in eo simul unimur. Nec enim aliter vivificari potest quod natura sua est corruptibile, quam si corporaliter unitum sit corpori ejus, qui secundum naturam suam est vita, hoc est, Unigeniti.*

Et lib. 11. *Est enim in nobis Filius, corporaliter quidem ut homo, nobiscum commixtus & unitus per Eulogiam Mysticam: spiritualiter autem ut Deus, sui Spiritus virtute & gratia, Spiritum, qui in nobis est, instaurans ad novitatem vitæ. Consummati ergo sumus in unitatem cum Deo ac Patre, Christo mediante. Suscipiendo quippe in nobis, & corporaliter, & spiritualiter, eum qui natura & vere Filius est, qui substantialem cum eo habet unionem, supremæ naturæ participes & consortes facti, glorificati sumus.*

made one Body, Copartners, and Coheirs with Christ.—— But our Redeemer himself says, ***He that eats my Flesh, and drinks my Blood, abides in me, and I in him.*** For 'tis worthy observance, that Christ do's not say, he will be within us by a certain relation of Affection only, but even by a natural Participation. For as when two pieces of Wax are melted by the Fire, there is one Lump made of them both; so by the participation of the Body of Christ, and his precious Blood, he is united to us, and we again to him. For that which is of its own Nature corruptible, cannot be otherwise Partaker of Life, than by being corporally united to the Body of him who is essentially Life, that is, the only Son of God.

And in the eleventh Book. For the Son, as he is Man, is corporally within us, being incorporated and united to us by the Mystical Eucharist: and as God, he is spiritually within us, by the Power and Grace of his Spirit, reforming the Spirit that is within us to a newness of Life. We are therefore perfected into a Unity with God and the Father, by the means of Christ. For receiving within us, both corporally and spiritually, him who is essentially and truly the Son, and who is substantially

 united

united with him, we are made Partakers, and taken into the Consortship of the Divine Nature, and glorified.

And in his Homily de Cœna Mystica, *he says thus.* The substantial Wisdom of the Father distributes his own Body as Bread, and his Blood he gives to be drunk as Wine. O dreadful Mystery! O incomprehensible Goodness! The Artificer gives himself to be enjoy'd by the Work he made; Life it self delivers himself to Mortals, to be eaten and drunk. He encourages us, Come and eat my Body, and drink the Wine which I have prepar'd for you; I have prepar'd my own self for those that desire me.——He that was typically eaten in *Egypt*, here voluntarily sacrifices himself; and the Figure being eaten, he, as the Fulfiller of the Figure, shews forth the Truth, immediately proposing himself the Food of Life.

Et Homil. de Cœna Mystica sic habet. *Dei ac Patris illa subsistens Sapientia corpus suum ut panem distribuit, & vivificum suum sanguinem tanquam vinum propinat. O tremendum Mysterium! O bonitatem non vestigabilem! Opifex operi sese fruendum proponit, ipsamet vita mortalibus se edendam, bibendamque largitur. Venite comedite corpus meum, hortatur, & bibite vinum quod miscui vobis. Ego meipsum in cibum præparavi, Ego meipsum cupientibus miscui.—— Is qui typice manducatus est in Ægypto, hic ultro seipsum immolat, comestaque figura seu typicorum consummator veritatem ostendit, ipse seipsum cibum vitæ statim proponens.*

St. Proclus *Patriarch of* Constantinople, in Traditione Divinæ Liturgiæ, *says thus.* By these Prayers they expected the Coming of the Holy Ghost, by his Holy Presence to change the Bread propos'd for Sanctification, and the Wine mingled with Water, into the very Body and Blood of our Saviour Jesus Christ.

S. Proclus Patriarcha Constantinopolitanus, in Traditione Divinæ Liturgiæ, dicit. *Per has preces expectabant adventum Spiritus Sancti, ut sacra sua præsentia panem ad Hierurgiam propositum, & vinum aqua mixtum efficeret ac redderet ipsum illud Corpus & Sanguinem Salvatoris nostri Jesu Christi.*

Leo Magnus Serm. 6. de Jejun. septimi mensis. So you ought to

Leo Magnus Serm. 6. de Jejun. septimi mensis. *Sic*

sacra

sacræ mensæ communicare debetis, ut nihil prorsus de veritate Corporis & Sanguinis Christi ambigatis. Hoc enim ore sumitur quod fide creditur. Et frustra ab illis, Amen respondetur, a quibus contra id quod accipitur disputatur.

Auctor Hom. 5. de Pasch. quæ Eusebii Emisseni nomine inscribitur. *Vere unica & perfecta hostia, fide æstimanda, non specie nec exteriori censenda visu; sed interiori affectu. Unde merito cœlestis confirmat authoritas quia* Caro mea vere est cibus, & Sanguis meus vere est potus. *Recedat ergo omne infidelitatis ambiguum. Quandoquidem qui Auctor est muneris, ipse etiam testis est veritatis. Nam invisibilis Sacerdos visibiles creaturas in substantiam Corporis & Sanguinis sui secreta potestate convertit, ita dicens,* Accipite & edite, Hoc est Corpus meum: *& sanctificatione repetita,* Accipite & bibite, Hic est Sanguis meus. *Ergo sicut ad nutum præcipientis Domini repente ex nihilo substiterunt excelsa cœlorum, profunda fluctuum, vasta terrarum: pari potentia in spiritualibus Sacramentis verbi præcipit virtus, & rei servit effectus.——Ad cognoscendum & percipiendum Sacrificium veri Corporis ipse te roboret, & potentia consecrantis invitet. Qui tunc la-*

receive at the Holy Table, as nothing at all doubting of the Truth of Christ's Body and Blood. For that which we believe by Faith, is receiv'd in the Mouth. And they in vain answer *Amen*, who question that which they receive.

Auctor Hom. 5. de Pasch. quæ Eusebii Emisseni nomine inscribitur. 'Tis truly one and a perfect Victim, to be estimated by Faith, not valued by the Species or outward appearance, but by the inward Affection. Whence 'tis deservedly asserted by the Authority of Heaven; *For my Flesh is Meat indeed, and my Blood is Drink indeed.* Away then with all faithless doubting; since he that is the Author of the Gift, is himself also the Witness of the Truth. For the invisible Priest by a hidden Power converts the visible Creatures into the Substance of his own Body and Blood, saying these words, *Take and eat, This is my Body*: And repeating again the Blessing, *Take and drink, This is my Blood.* As therefore at the beck of our commanding Lord, the Heavens, the Seas, and the Earth started out of Nothing; so with the like Power in the spiritual Sacraments, the Word commands, and the Effect forthwith obeys.——For the understanding and perceiving the Sacrifice of his true Body, let

himself strengthen thee, and the Power of the Consecrater invite thee. Let him that was heretofore obscurely prefigur'd in the Manna, be now manifested to thee in Grace.——The Body, given by the Priest, is as much in a little, as it is in the whole; which, when the Faithful receive, is certainly as entire in every particular Person, as it is in the whole Congregation.——Nor let any one question the possibility of the Elements being converted by the Command of Power, and the Presence of Majesty, into the Nature of Christ's Body; whenas he sees even Man himself made the Body of Christ, by the disposal of the Heavenly Goodness. And as he that comes to be initiated in the Mysteries of Faith, before the Words of Baptism, is as yet detain'd in the Bonds of Sin; and, upon the pronouncing those Words, is forthwith discharg'd from that Debt: So when the Creatures are plac'd upon the holy Altars, to be bless'd with heavenly Words, their Substance is then Bread and Wine; but after the Words of Christ, 'tis the Body and Blood of Christ. And what wonder is it, that those things, which he created by his Word, he can after Creation change into other things? Nay, it seems to be a less Miracle, for him that has made a thing of nothing, afterwards to convert it into something better.

tuit præfiguratus in Manna, sit tibi nunc manifestatus in gratia.——Corpus Sacerdote dispensante, tantum est in exiguo, quantum esse constat in toto: Quod cum Ecclesia Fidelium sumit, sicut plenum in universis, ita integrum esse probatur in singulis.——Nec dubitet quisquam primarias creaturas, nutu potentiæ, præsentia Majestatis in Dominici Corporis transire posse naturam, cum ipsum hominem videat artificio cœlestis misericordiæ Christi Corpus effectum. Sicut autem quicunque ad fidem veniens, ante verba Baptismi adhuc in vinculo est veteris debiti, his vero commemoratis mox exuitur omni fæce peccati: Ita quando benedicendæ verbis cœlestibus creaturæ sacris altaribus imponuntur, substantia illis est panis & vini; post verba autem Christi Corpus & Sanguis est Christi. Quid mirum autem est, si ea quæ verbo creare potuit, possit creata convertere? Imo jam minoris videtur esse miraculi, si id quod ex nihilo legitur condidisse, jam conditum in melius mutare valeat.

Et

Et Homil. in Ramis Palmarum. *Ecce Sacerdos in æternum secundum ordinem Melchizedech, panem & vinum virtute ineffabili in sui Corporis & Sanguinis substantiam convertit. Sicut enim tunc & vivebat & loquebatur, & tamen a Discipulis comedebatur & bibebatur: ita & modo integer & incorruptus manet, & a Fidelibus suis in panis & vini Sacramento quotidie bibitur & manducatur. Nisi enim panis & vinum in ejus Carnem & Sanguinem verterentur, nunquam ipse corporaliter manducaretur & biberetur. Mutantur enim ista in illa; comeduntur & bibuntur illa in istis: quod qualiter fiat, ipse solus novit, qui omnia potest, & omnia novit. Dixit enim tunc per se, dicit & modo per suos Ministros*, Hoc est Corpus meum: *& tanta est ejus verbi virtus & efficacia, ut statim fiat quod dicitur. Similiter autem dum dicit*, Hic est Sanguis meus, *mox in ejus Sanguinem vinum convertitur. Hic, inquit, est Sanguis meus qui fundendus est, non alius iste, & alius ille, sed unus idemque & iste & ille. Cras igitur fundetur ex hoc meo latere, quem vos modo bibitis, & videtis in Calice.*

And in his Homily in Ramis Palmarum. Behold, the Priest for ever according to the Order of *Melchisedech*, by an inexpressible Power converts the Bread and Wine into the Substance of his own Body and Blood. For as then he was alive and spoke, and yet was eaten and drunk by his Disciples; so also now he remains entire and uncorrupt, and is daily eaten and drunk by his Faithful in the Sacrament of Bread and Wine. For if the Bread and Wine were not converted into his Flesh and Blood, he would never be eaten and drunk corporally. For those things are chang'd into these; and these are eaten and drunk in them: but how this is done, he only knows, who is able to do all things, and knows all things. He said heretofore in his own Person, and now he says by his Ministers, *This is my Body*: And so great is the Vertue and Efficacy of that Word, that what is said, is forthwith done. And likewise when he says, *This is my Blood*, immediately the Wine is converted into his Blood. This, says he, is my Blood, which shall be shed: this is not one Blood, and that another; but both that and this is one and the same. To morrow therefore shall be pour'd out of this my Side, the Blood which you now drink and see in the Cup.

St. Isidore Hispalens. l. 1. de Offic. Eccles. c. 15. *treating of the Mass, says thus.* The Order of the Mass, or Prayers by which the Sacrifices offer'd to God are consecrated, was first instituted by St. *Peter*, and it is celebrated in the same manner all over the World.——*The second Prayer is said* for those that offer, or else for the Faithful departed, that by the same Sacrifice they may obtain Pardon. *And chap.* 18. The Sacrifice, *says he*, which Christians offer to God, Christ our Lord and Master did first institute, when he gave his Body and Blood to his Apostles.— And this Sacrament was first offer'd figuratively by *Melchizedech* King of *Salem*, as a Type of the Body and Blood of Christ; and he was the first that in a Figure express'd the Mystery of so great a Sacrifice, representing to us the Likeness of our Lord and Saviour Jesus Christ, our Eternal Priest, to whom it is said, *Thou art a Priest for all eternity of the Order of Melchizedech.* Christians therefore are commanded to celebrate this Sacrifice.

S. Isidorus Hispalensis l. 1. de Offic. Eccles. c. 15. de Missa agens, ait. *Ordo Missæ vel Orationum quibus oblata Deo Sacrificia consecrantur, primum a S. Petro est institutus: cujus celebrationem uno eodemque modo universus peragit orbis.*—— Secunda oratio *funditur pro offerentibus sive pro Defunctis Fidelibus, ut per idem Sacrificium veniam consequantur.* Et c. 18. *Sacrificium*, inquit, *quod a Christianis Deo offertur, primum Christus Dominus noster & Magister instituit, quando commendavit Apostolis Corpus & Sanguinem suum.*—— *Quod quidem Sacramentum Melchisedech Rex Salem figuraliter in typum Corporis & Sanguinis Christi primus obtulit, primusque Mysterium tanti sacrificii imaginarie idem expressit; præferens similitudinem Domini & Salvatoris nostri Jesu Christi Sacerdotis æterni, ad quem dicitur*, Tu es Sacerdos in æternum secundum ordinem Melchisedech. *Hoc ergo Sacrificium Christianis celebrare præceptum est.*

Of

Of the Iconoclasts.

THE *Jews*, *Marcionits*, *Manichees*, and *Theopaschits*, had always shew'd themselves profess'd Enemies of *Holy Images*, and had been industrious for the suppressing them among Christians. But in the Year 723. the *Jews* with an unusual Fury declar'd War against them, and by the means of *Sarantapechys* their Captain (a famous Cheat) persuaded *Jezidus* the *Caleph* of the *Arabians* to throw down all the *Images* of *Christ* and his *Saints* in all the Churches of the Christians within his Dominions; and altho' by the sudden Death of *Jezidus*, and the Succession of his Son *Ulidus*, all things were again restor'd into their former state, yet the Sacred Images remain'd but a short time unviolated. For *Constantinus* Bishop of *Nacolia* in *Phrygia* having been expell'd his Diocese for his Impiety, being now in the Favour of the Emperour *Leo Isaurus*, highly incens'd him against the use of *Images*, and with the concurring Endeavours of the Jews, persuaded him to issue forth an Edict, *An.* 726. for the abolishing all *Images*. This met with great opposition, and several upon this account were put to death; among the rest, Twelve *Professors* of the Imperial College, with their *Rector*, were burnt alive. He publish'd another Decree of the like tenor, in the Year 730. and violently pull'd *Germanus* the Patriarch of *Constantinople* out of his Seat, for refusing to subscribe and approve it. At this time *Gregory* II. Bishop of *Rome*, in a Synod held there, condemn'd *Leo Isaurus* for a Promoter of this new Heresie of *Iconoclasts*, and a Persecutor of Catholicks, and Violator of the receiv'd Doctrin of the Church. And about the same time St. *John Damascen*, being then in great repute in the Court of the *Caleph* of the *Saracens*, and his Prime Minister of State, and Prefect of *Damascus*, very vigorously oppos'd this growing Heresie, sending several Epistles into the Provinces of the Empire, with many Learned Orations, in behalf of the Catholick Doctrin, and the Veneration due to Holy *Images*. Two Years after, another *Synod* assembled at *Rome*, of Ninety three Bishops, under *Gregory* III. and the Clergy being present, as likewise the Senate and People, *Anathema* was pronounc'd against *Image-breakers*, their Assistants and

Sept. Syn. Act. 1. 5.

Joan. Mon. in Sept. Syn.

Adrian. Ep. 1. *ad Car. M.*

and Abettors, and a *Legate* directed to the Emperor; but this had no Effect upon him, he continuing still as outragious as ever, and so to his Death. After him succeeded his Son *Constantinus Copronymus*, not only in the Empire, but also in his Fathers Impiety; in his first Year publishing an Edict, That no Apostle or Martyr should be call'd *Saint*; that no Respect should be given to their *Reliques*, but that they should be spit on and contemn'd; that none should desire the Prayers of the *Saints*, nor call the Mother of our Redeemer *Virgin*. And that he might have the better colour, and proceed with more Authority in his Endeavours for the utter Overthrow of *Images*, he summon'd a Council of such Bishops, at *Constantinople*, in the Year 754. whom he knew fit for the promoting his Design. But for the Bishop of *Rome*, the Patriarchs of *Alexandria*, *Antioch*, and *Jerusalem*, or any other *Catholick* Prelate, being not for his turn, they were neither invited nor consulted. Having got therefore together Three hundred and thirty eight Bishops, the Procedure against *Images* was confirm'd, and all those declar'd *Accursed*, who shew'd *them* any Respect; and by Name *Germanus* Patriarch of *Constantinople*, *George* Bishop of *Cyprus*, and *John Damascen*. And upon this Declaration of the Synod, the Emperor made now more violent Assaults upon *Images* and their Favourers, and upon this score put many Noblemen, Soldiers, and Religious Men to most cruel Torments and Death, committed to the Flames the Works of the Fathers, and Reliques of Saints, expos'd Religious Men and Women to the Contempt of the Rabble, plunder'd their Houses, and afterwards deliver'd them to the cruel usage of the barbarous Soldiers. The Orthodox Prelates did not sit still, and see all these Outrages committed in silence; and therefore at this time the Patriarchs of *Alexandria*, *Antioch*, and *Jerusalem*, assembled with other Bishops at a Synod at *Jerusalem*, and condemn'd this Heresie of the *Iconoclasts*, and sent a *Synodical Epistle*, with an Account of what they had done, to the Bishop of *Rome*. The like was done in the Year 769. at *Rome*, in a Council held in the *Lateran*, under Pope *Stephen* III. and the late Synod of the *Iconoclasts* at *Constantinople* declar'd void. In the Year 775. *Constantinus Copronymus* died, and his Son *Leo* succeeding, in the beginning dissembled his Aversion to *Images*; but soon after express'd it sufficiently, in the casting off his Empress *Irene*, and

Act. S. Steph. jun.

Theophan. Cedren.

Adr. 1. Ep. de Im. ad Car. M.

Anast. Bib. in Vit. Steph. 3.

Theophan. Cedren.

and punishing severely some of his Principal Courtiers, for giving Respect to Images. In the Year of Christ 784. being the Fourth of *Constantinus* and *Irene* his Mother, an Epistle was sent by *Tarasius* Patriarch of *Constantinople*, and others by the Emperor and his Mother, to *Adrian* I. Bishop of *Rome*, desiring him that he would either come in Person, or else send his *Legates* to preside in a *Council* to be held at *Constantinople*. *Adrian* return'd his Answers, and the next Year directed thither two *Legates*, to preside in his name; the other Patriarchs sent likewise their *Legates*; and in the Year 786. they met in the Church of the Holy Apostles: But the *Iconoclast* Soldiers rising in Sedition, occasion'd their Sitting to be put off till the next Year; when being by Order assembled at *Nice* in *Bithynia*, to the number of Three hundred and fifty Bishops, besides many Learned Abbats, and other Religious Men, and several of the Nobility, 'twas decreed, *That the Images of Christ and his Saints were to be plac'd and retain'd in Churches, &c. and that an honorary Adoration* (or Respect) *was to be given to the said Images, like as is given to Chalices, and to the Books of the Holy Gospels; but not* Latria, *which, as true Faith teaches, is due only to God.* This, with several other things touching the Discipline and Government of the Church, was resolv'd on and subscrib'd by this Great Synod, commonly call'd the *Second Nicene Council*, or the *Seventh General Synod*. But in the Year 794. another *Council* of Three hundred Bishops being assembl'd at *Frankford*, and it being represented to them, that the late *Council of Nice* had determin'd, *That the Worship due to God, was to be given to Images*, being mistaken in the Matter of *Fact*, they condemn'd the said *Council of Nice*, and all such *Image-worship*, as Idolatrous. The Occasion of this Mistake was the unskilful or malicious Translation of the Sentence of *Constantinus* Bishop of *Constantia* in *Cyprus*: For whereas the sense of his Words in *Greek* was this, *Suscipio & honorarie amplector sanctas & venerabiles Imagines. Et adorationem secundum Latriam soli supersubstantiali & vivificæ Trinitati impendo. I receive and with honour embrace holy and venerable Images. And the Adoration of* Latria *I give only to the Supersubstantial and Life-giving Trinity.* The Translator had render'd it thus; *Suscipio & amplector honorabiliter sanctas & venerandas Imagines secundum servitium adorationis, quod consubstantiali & vivificatrici Trinitati emitto. I receive and reverently embrace Holy*

In præamb. ad Sept. Syn.

Images, and give them that Worship which is due to the Holy Trinity. And looking upon this *mistaken* Profession of *Constantinus*, to have been the Sense and Decree of the whole *Synod*; and moreover being inform'd, that it had never been approv'd by the Bishop of *Rome*, *to whom the Fathers of* Frankford *acknowledg'd the last Judgment of Controversies to belong*: They gave Sentence of Condemnation against it; not condemning the plain and open *Definition* of the Council of *Nice*, but only *Quod scriptum habebatur* (as the Canon of *Frankford* has it) For that *'twas found written in the Acts of that Council, that the Worship due unto God, was to be given to Images.* Upon this Sentence, the Council of *Nice* was esteem'd in these Northern Parts no more than a *National Synod*, and as such reckon'd by their Historians of that time. But however, 'tis certain, the Popes Legates contradicted and rejected this Condemnation of the *Frankford Fathers*, there presiding in the Council, as is confess'd by the *Magdeburgenses*; and the Pope himself oppos'd it; and that after the whole Business of these *two Councils* had been thorowly look'd into, *that* of *Nice* was accepted as a *true* and *lawful General Council*, and its *Doctrin* receiv'd as *Catholick* by all the Provinces of *Christendom*; and *that Canon* of *Frankford* thrown by, as groundless, and built on nothing but a *Mistake* in matter of *Fact*. And upon the whole,

'Tis evident, the Second Council of Nice *did not make any Innovation in Matter of Faith, in point of giving Respect to Holy Images*:

But that the making of Holy Images, the esteeming them a Help to Christian Piety, and worthy of Respect, was found among Christians long before this Council, even in the Primitive Times.

Sozomenus l. 5. Hist. Eccles. c. 21. relates, *That in* Cæsarea *in* Palestine *there was a famous Image of Christ, which had been set up in honour of him, by the Woman in the Gospel, who had been heal'd of*

Sozomenus l. 5. Hist. Eccles. c. 21. refert, Cæsareæ in Palestina insignem fuisse Imaginem Christi, erectam olim a muliere hæmorrhoissa in grati animi argumentum.

De

De qua certior factus Julianus Apostata in orientem veniens, jussit illam deturbari, suamque in locum ejus reponi; sed confestim divina in vindicando potentia sese manifestante, ignis violentus de cœlo delapsus statuam Juliani circa pectus persecuit, caputque in terram dejecit. *Ita refertur a D. Hicks in suo Joviano, cap. 5. pag.* 147.

Sozomenus ibidem addit, Cum illam Christi statuam Gentiles ignominiose tractam confregissent, Christianos frusta ejus collegisse, & in Ecclesia reposuisse, ubi sua adhuc ætate asservari testatur.

Euseb. Cæsariensis, lib. 7. cap. 18. *Hujus imaginis meminit, & sua adhuc ætate extitisse asserit; & quod ad ejus pedes in ipsa basi, ignota quædam nascebatur planta, quæ ad fimbriam usque æneæ diploidis assurgens, ad depellendos omnis generis morbos præsentissimum remedium erat.*

Eusebius l. 1. de Vita Constant. c. 28. refert, *Constantino Imp. horis meridianis, Sole in occasum vergente, Crucis trophæum in Cœlo ex luce conflatum, Soli superpositum visum fuisse cum hujusmodi inscriptione,* HAC VINCE. Hocque ab ipso Constantino acceperat.

her Issue of Blood. Which when Julian the Apostate, *coming into the East, had heard of, he commanded it to be taken down, and his own to be set up in stead of it; but it had not been long up, before Fire from Heaven smote off the Head, shatter'd all the Breast, and ting'd all the rest of the Body with sulphurous Smoke.* Thus 'tis related by Dr. *Hicks* in his *Jovian*, cap. 5. pag. 147.

Sozomenus ib. adds, *That when the Heathens, by the command of* Julian, *had profanely abus'd this Image of Christ, and broken it in pieces, the Christians gather'd up the Pieces of it, and reposited them in their Church; which* (he says) *were so preserv'd in his time.*

Eusebius Cæsariensis, lib. 7. c. 18. makes mention of this Image, and says, 'twas to be seen in his time: And that a certain strange Herb grew at the Feet of it upon the Pedestal, which, when it was high enough to touch the Hem of the Garment, forthwith became an infallible Remedy against all Diseases.

Eusebius l. 1. de Vita Constantini, c. 28. says, That the triumphant Sign of the Cross, fram'd of a bright Light, was seen by the Emperor *Constantine* in the Heavens, a little after Noon, plac'd over the Sun, with this Inscription, *OVERCOME WITH THIS. This he relates, as having heard it*

from the mouth of Constantine *himself. And that* Constantine *being full of anxiety by reason of what he had seen,* Christ *appear'd to him with the like* Sign of the Cross, *and commanded him to make a Military Ensign fram'd like that which had appear'd to him in the Heavens, and to carry it with him in all his Expeditions, as his secure Defence. The Emperor forthwith obey'd, and order'd a Figure of the Cross to be made of Gold, and richly to be set with Jewels: And then a Standard with the Cross fairly describ'd on it, which was call'd the* Labarus. And this Ensign of Protection (*says Euseb. ib. c.* 31.) the Emperor always us'd as his Defence against all his most powerful Enemies; and commanded other Ensigns, made in the Form of this, to be carried before all his Armies.

And having return'd victorious over the Tyrant Maxentius, he proclaim'd every where this his Ensign of Defence, both by the Voice of Heralds and fair Inscriptions, and erected this Standard in the middle of the Royal City, in defiance to his Enemies, engraving this Saving Ensign, which is the Protection of the *Roman* Empire, and of the whole World, with Characters never to be effaced. And he commanded his own Statue to be set up in the Chief Place of the City, with a stately Spear

Eidem Imperatori de ostento illo anxie cogitanti Christus apparuit, cum signo illo quod in cœlo ostensum fuerat; præcepitque ut militari signo, ad similitudinem ejus quod in cœlo viderat, fabricato, eo tanquam salutari præsidio in præliis uteretur. Quod statim præstitit, & Crucis effigiem ex auro & gemmis pretiosissimis elaborari jussit. Tum vexillum Crucis instar effectum, cui Labari nomen impositum est. *Et hoc salutari signo,* inquit Eusebius, *tanquam munimento adversus appositas quorumvis hostium copias Imperator semper est usus; aliaque ad ejus similitudinem expressa signa cunctis exercitibus præferri jussit.*

Et reportata de Maxentio Tyranno victoria, *clara voce ac titulorum inscriptionibus salutare signum cunctis hominibus annuntiavit: hoc trophæo in medio urbis Regiæ adversus hostes erecto, atque hoc salutari signo, quod Imperii Romani, ac totius orbis præsidium est, literarum notis nunquam interituris inciso. Statim ergo sublimem hastam in modum Crucis, sub manum statuæ suæ in celeberrimo urbis loco poni jussit, & hujusmodi inscriptionem Latino sermone subjici. Hoc salutari*

lutari signo, quod veræ virtutis argumentum est, vestram Urbem Tyrannicæ dominationis jugo liberatam servavi. Senatui populoque Romano in libertatem asserto pristinum decus nobilitatis, splendoremque restitui. Ib. c. 40.

made in the form of a Cross in the Hand of it, with this Inscription in Latin under it. With this Protecting Sign, the Argument of true Valour, I have preserv'd your City from Tyranny, and restor'd the Senate and People of *Rome*, now made free, to their ancient Glory and Splendor. *Ib. c.* 40.

Hoc eodem Signo salutari munitus Magnus Constantinus Licinium fudit, vicitque, ut Eusebius testatur l. 2. de Vita Constantini, c. 6,7,8,9. *Certe*, inquit, *ubicunque hoc signum conspectum fuerat, continuo fuga hostium, victoribus terga illorum prementibus, sequebatur. Quo comperto, Imperator sicubi agmen aliquod exercitus sui premi animadverteret, illico salutare trophæum, tanquam efficacissimum quoddam ad parandam victoriam amuletum, inferri jubebat. Quo facto statim victoria sequebatur; divina utique virtute animos viresque pugnantium confirmante.*

In vertue of the same Sign of the Cross Constantine *vanquish'd* Licinius, *as the same* Eusebius *relates, l.* 2. de Vita Constantini, *c.* 6, 7, 8, 9. Wheresoever, *says he*, this Sign came in sight, immediately the Enemies turn'd their Backs, and were closely pursu'd by the Victors. Which when the Emperor had observ'd, he always commanded this Guardian-Standard to be carried to that part of his Army where the Enemy press'd hardest, as a most efficacious Means for the obtaining the Victory; for Victory certainly follow'd it, a Divine Power still strengthning the Force and Courage of the Soldiers.

Et eodem libro, c. 9. Eusebius refert, Quod cum forte inter pugnandum ingens strepitus exercitum conturbasset: is qui hoc signum humeris ferebat metu perculsus alteri gestandum tradidit, ut ipse discrimen evaderet. Vix aliter ille signum gustandum susceperat,

And in the same Book, c. 9. Eusebius *relates, how a sudden confus'd Outcry putting the Army into disorder, while they were fighting, he that bore this sacred Standard, full of fear, deliver'd it to be born by another, that he might the better provide for himself. He had no sooner left his Charge, when he fell at the Foot of it struck dead with*

a Dart. But the Saving Trophy of the Croſs kept him harmleſs that carried it: For when the Darts were thrown againſt him, they all ſtruck into the Staff of the Standard, while the Bearer ſtood ſafe without a Wound. That was a Sight above all Miracle, to ſee all the Darts of the Enemies to meet upon the narrow Compaſs of the Spear, and while they all ſtood crowded there, that the Standard-bearer ſhould be without harm; ſo that they who had this Charge were never wounded by the Enemy.

And c. 16. he ſays, That when *Licinius* underſtood, there was a certain hidden and Divine Power in that Sacred Standard, by the Aſſiſtance of which *Conſtantine*'s Army us'd to be victorious, he order'd his Soldiers to decline that part of the Army in which this was carried, and to beware of unadviſedly caſting their Eyes upon it: For that that Wood was of incredible Vertue, and particularly adverſe to him.——And the Army of *Licinius* truſting in the multitude of their Gods, march'd on with their innumerable Forces, carrying with them Statues of I know not what dead Men for their defence. But *Conſtantine* guarded with the Shield of Piety, opcum ecce is qui ſe ſubripiens, cuſtodiam ſigni deſeruerat, telo in ventre percuſſus occubuit. *At ſalutare Crucis trophæum, ei qui ipſum ſublime geſtabat incolumitatem præſtitit. In quem cum tela undique jacerentur, ſignifer quidem ipſe ſalvus evaſit: haſta vero ſalutaris trophæi miſſilia excepit. Erat id ſpectaculum omni miraculo majus, cum cuncta hoſtium tela in breviſſimum illum haſtæ ambitum caderent. Quæ cum in haſtam impacta defigerentur, ſignifer ſervabatur incolumis: adeo ut nullo unquam jaculo ferirentur, quicunque hoc miniſterium obibant.*

Et cap. 16. refert, *Quod cum didiciſſet Licinius arcanam quandam ac divinam potentiam in ſalutari trophæo ineſſe, cujus ope Conſtantini exercitus victoriam referre conſueviſſet; milites ſuos admonuit, ne ex adverſo illi congrederentur, neve in illud temere ac fortuito oculos conjicerent. Quippe illud lignum incredibili vi pollere, ac ſibi privatim infeſtum adverſumque eſſe aiebat.—— Et Liciniani quidem Deorum multitudine confiſi, cum ingentibus copiis progrediebantur, neſcio quæ mortuorum ſimulachra & ſtatuas inanimes, præſidii cauſa circumferentes. Conſtantinus vero pietatis lorica contectus, ſalutare & vivificum Crucis ſignum, velut terriculamentum*

mentum quoddam, & potentissimum ad depellenda mala munimentum, hostium multitudini objecit.

pos'd against the multitude of his Enemies the Saving and Life-giving Sign of the Cross, as a certain Terror, and most powerful Bulwark for the repelling all Mischief.

Eodem sæculo Crucis signum divinitus in cœlo formatum & ostensum est Hierosolymis super Golgotham & usque ad montem Olivarum; tota urbe ad spectaculum effusa. Tunc præerat Hierosolymitanæ Ecclesiæ Sacris S. Cyrillus, qui de cœlesti illo ostento epistolam scripsit ad Constantium Imperatorem, quæ inter ejus opera etiamnum legitur. *Socrates idem refert, l. 4. c. 5.*

In the same Century the Sign of the Cross, *form'd by a Divine Hand, was seen by the whole City of* Jerusalem, *in the Sky, over* Golgotha *and Mount* Olivet; *St.* Cyril *being then Bishop of* Jerusalem, *who writ a Relation of this to* Constantius *the Emperor, as may be seen in his Works. Socrates* likewise recounts this Miracle, l. 4. c. 5.

Tertullianus l. de Corona Militis, c. 3. *Ad omnem*, inquit, *progressum & promotum; ad omnem aditum & exitum; ad vestitum, calceatum, ad lavacra, ad mensas, ad lumina, ad cubilia, ad sedilia: quæcunque nos conversatio exercet, frontem Crucis signaculo terimus.*

Tertullian l. de Corona Militis, c. 3. At every Journey and Motion, at our coming in and going out, when we put on our Clothes and Shoes, when we wash, sit down to Table, light Candles, go to Bed, sit down, or whatsoever Employment we are about, we make the Sign of the Cross on our Forehead.

Theodoretus l. 3. c. 3. 1. Invect. refert, quomodo Julianus cum ingrederetur in cujusdam delubri adyta, perterritus apparentibus terribili specie dæmonibus, horrendo fragore, teterrimisque odoribus, frontem signo Crucis munivit dæmonesque fugavit. *D. Hicks Jovian, c. 6. p.* 144.

Theodoret l. 3. c. 3. 1. Invect. relates, how Julian *going into an Idols Temple, and being frighted with the Apparition of the Devil, and the terrible Noises, and filthy Odors he met with there,* sign'd himself with the Sign of the Cross, *upon which the Devil vanish'd.* Dr. Hicks Jovian, c. 6. p. 144.

Ter-

Tertullian l. de Pudicitia, c. 10. *proves the Use of* Images *to have been esteem'd lawful among the Primitive Christians, where he declames against the Catholicks for admitting Adulterers into their Communion again, as soon as they had perform'd their Penance; and for maintaining this their Discipline by the Example of the* Good Shepherd, *who having recover'd his lost Sheep, carries it on his Shoulders back to the Fold; whose Image was represented on the Chalices.*

St. Gregory Nyssen in Orat. de Filii & Sp. S. Divin. where speaking of Abraham *offering his Son* Isaac *in Sacrifice, he says*; I have often seen this Passage represented in a Picture, neither could I pass by it without weeping; the Painter had drawn the whole Matter so much to the Life.

And in his Oration upon St. Theodore *Martyr*: And if any one comes to a Place like this, where we now assemble, in which the Sepulcher of the Martyr, and his Holy Reliques are preserv'd; he is first delighted with the Magnificence of the things before him, beholding the Temple and House of God, noble for its Structure, and admirable for the variety of Ornaments with which it is set forth. There the Hand of the Workman has shap'd Wood into Living Crea-

Tertul. l. de Pudicitia, c. 10. probat Imaginum usum apud Christianos jam olim ut licitum habitum fuisse: ubi contra Catholicos declamat, quod Mœchis pœnitentia functis veniam & Communionem relaxarent, & disciplinam illam suam boni Pastoris approbarent exemplo, qui amissam ovem humeris ad ovile reportat, cujus effigiem in Calicibus depingebant.

S. Gregorius Nyssenus in Oratione de Filii & Sp. S. Divinitate, ubi Isaaci ab Abrahamo in Sacrificium oblati mentionem faciens ait; *Sæpenumero miserabilis hujus rei imaginem in pictura vidi, nec absque lachrymis spectaculum præterii: adeo perspicue atque evidenter ars pingendi oculis rem gestam subjecit.*

Et Orat. in Theodorum Martyrem: *Quod si quis venerit ad aliquem locum similem huic, ubi hodie noster conventus habetur, ubi memoria justi, sanctæque reliquiæ sunt; primum quidem earum rerum magnificentia quas videt oblectatur, dum ædem ac templum Dei, & magnitudine structuræ, & adjecti ornatus decore splendide elaboratum intuetur; ubi & faber in animalium figuram lignum formavit, & latomus ad argenti lævitatem crustas lapideas expolivit;*

polivit; induxit autem etiam Pictor flores artis in imagine depictos, fortia facta Martyris, repugnantias, cruciatus, effæratas & immanes tyrannorum formas, impetus violentos, flammeum illum fornacem, beatissimam consummationem Athletæ, certaminum præsidis Christi humanæ formæ effigiem, omnia in nobis, tanquam in libro quodam, qui linguarum interpretationes contineat, coloribus artificiose depingens, certamina atque labores Martyris nobis expressit, ac tanquam pratum amœnum & floridum, templum exornavit.——Solet enim Pictura tacens in pariete loqui, maximeque prodesse.

tures, and polish'd rough Stones into a Silver Glass; there the Painter has represented to the Life the Prowess of the Martyr, his Conflict and Torments, the angry Shapes of the cruel Persecutors, their furious Attempts, the Fiery Furnace, the glorious *Exit* of the Martyr, and the Image of Christ in a Human Shape overlooking the Combat; all this has he laid before us in Colours, as plain as if explicated to us in a Book, the Particulars of all the Martyr suffer'd, and made the Temple as pleasant, as a beautiful and flourishing Meadow.—For a silent Picture speaks from the Wall, and is of very great benefit to the Beholders.

S. Chrysostomus in Orarione, Quod Christus sit Deus; ubi de Crucis signo sermonem habens, sic ait; *Hoc mortis genus Diademate quovis gloriosius est. Nam Reges positis Diadematibus Crucem suscipiunt, mortis ejus symbolum. In purpuris Crux, in diadematibus Crux, in precibus Crux, in armis Crux, & in mensa sacra Crux, & in toto orbe Crux, & supra Solem fulget Crux.*

St. Chrysostom in Orat. Quod Christus sit Deus; *where speaking of the Sign of the Cross, he says*; This kind of Death is more honourable than any Crown. For Kings laying down their Diadems, take the Cross, the Symbol of his Death. They have a Cross on their Robes, a Cross on their Crowns, a Cross at their Prayers, a Cross upon their Arms, a Cross upon the Altar; the Cross is in every Part of the World, and is more glorious than the Sun.

Et infra. *Neque enim sic Regiâ coronâ ornatur caput, ut Cruce, quæ omni cultu dignior, & quam omnes prius abhorre-*

And again: A Prince's Head is more honour'd with a Cross, than with a Crown; no Ornament is to be compar'd with the

Cross; and that which was a Reproach before, is now in its Image desir'd by all. 'Tis therefore every where to be found, with Princes and Subjects, among Women and Men, Virgins and Wives, Slaves and Free: all therefore sign themselves with it, forming it upon the most noble part of their Bodies; for we daily make the Sign of the Cross upon our Foreheads, as it were on a Pillar. A Cross is us'd upon the Holy Table, in the Ordination of Priests, and when the Body of Christ is given in the Mystical Supper. This we may see solemnly us'd in Houses, in the Market, in the Desart, in the Ways, on Mountains and Hills, in Valleys, at Sea, in Ships, in Islands, on Clothes, on Arms, on Beds, on Gold and Silver Vessels, in Pictures, upon the diseas'd Bodies of Cattel, and of those who are possess'd with the Devil, in War and Peace, by Day and Night, amidst the Recreation of Courtiers, in the Cloisters of Monks. All are so industrious to lay hold on this Pledge of the Divine Bounty.

bant, ejus figuram tantopere quærunt: atque adeo ubique ea invenitur, apud Principes, apud subditos, apud mulieres, apud viros, apud virgines, apud nuptas, apud servos, apud liberos, subinde omnes ea se signant, insculpendo eam in nobilissima membrorum nostrorum parte: in fronte enim nostra quasi in columna quotidie figuratur. Hæc in sacra Mensa, hæc in Sacerdotum Ordinationibus, hæc iterum cum Corpore Christi in Mystica Cœna fulget. Hanc ubique celebrari videre licet, in domibus, in foro, in solitudine, in viis, in montibus, in collibus, in vallibus, in mari, in navigiis, in insulis, in vestibus, in armis, in thalamis, in vasis argenteis & aureis, in murorum picturis, in corporibus jumentorum male affectorum, aut eorum qui a dæmoniis vexantur, in bellis, in pace, diebus ac noctibus, in delicatorum choreis, in Monachorum Ordinibus. Adeo certatim donum hoc mirabile rapiunt omnes.

And in the same Book. Why therefore should the whole World be so earnest to procure that Wood, on which the Holy Body of our Lord was nail'd and crucified, that whoever get

Et eodem libro. *Ipsum ergo lignum, in quo positum sanctum Corpus Domini & crucifixum, quarenam habere totus orbis ita contendit, ut qui parvum quiddam ex illo habent, hoc auro includunt,*

cludunt, tam viri quam mulieres, & de collo suo suspendunt, hinc valde ornati, licet damnationis signum fuerit lignum istud? Sed qui omnia operatur, & immutat, qui orbem terrarum, a tanta pravitate transtulit, & terram cœlum fecit, etiam rem hanc infamiæ plenam, & turpissimam omnium mortem, supra cœlos evexit.

but a bit of it, immediately set it in Gold, whether Men or Women, and hang it about their Necks, looking upon themselves now fine enough, tho' twas nothing but a Sign of Reproach? But he that operates, and changes all things, he that has purg'd the World of its so great Wickedness, and turn'd the Earth into a Heaven, has likewise rais'd this infamous Wood, and the most ignominious of all Deaths, to a Glory above the Heavens.

Et Oratione de Cruce & Latrone. *Crux*, inquit, *prius condemnationis & supplicii nomen erat: at nunc res est Venerabilis & desiderabilis.*

And in his Oration de Cruce & Latrone. The Cross, *says he*, was before a Term of Ignominy and Punishment; but now 'tis a thing venerable and desirable.

Heraclides Nyssenus Episcopus, duas Epistolas contra Messalianos scripsit, in quarum altera, ut ex Photio discimus, (Biblioth. Cod. 51.) *sententia inerat de venerandarum Imaginum antiquitate.*

Heraclides Episc. Nyss. writ two Letters against the Messalians; *in one of which, says* Photius, (Biblioth. Cod. 51.) he prov'd the ancient use of Holy Images.

S. Asterius Amaseæ Episc. in Sermone de S. Euphemia Virgine & Martyre. *Pictor vero*, inquit, *etiam ipse religiose per artem suam totam pro viribus in linteo designatam historiam ibidem juxta thecam sacram appendit, ac proposuit spectaculum.*

St. Asterius Amaseæ Episc. in Serm. de S. Euphemia Virgin and Martyr. And the Painter, *says he*, with great Devotion and Art, drew out the whole History upon a Cloth, and hung it near the holy Shrine, to be view'd by all Comers.

Et in eadem Oratione, adorationem Crucis lege Christianis indictam docet. *Virgo*, inquit, *veneranda in pullis ve-*

And in the same Oration he says, that Christians are by Law commanded to venerate the Cross. The Virgin, *says he*, sits alone in

mourning Weeds, calling upon God the only Comfort in Affliction, with her Hands stretch'd out to Heaven. And while she prays, that Sign appears over her Head, which in obedience to their Law Christians adore, and make upon their *Foreheads.*

St. John Chrysostom, *in his Oration upon St.* Meletius, *commends the Christians of* Antioch, for engraving his holy Image upon their Rings, on their Cups and Glasses, and every where on the Walls of their Chambers.

St. Jerom in cap. 4. *Jonæ.* And upon the Bellies of those Vessels, *says he*, which are commonly call'd *Saucomaries*, the Images of the Apostles are generally painted. *Which he there proves was done out of the veneration and love they had for the Apostles.*

And in his seventeenth Epistle to Marcella. And shall I ever see that day, when we shall go into that Rock where our Saviour lay, and weep with our Sister, weep with our Mother, and then kiss the Wood of the Cross, *&c.* *And in the Epitaph of Paula,* She ador'd, *says he*, prostrate on the Ground before the Cross, as if she saw before her our Lord hanging on it.

St. Ambrose Ep. 53. *Where speaking of the holy Martyrs St.* Gerva-

stibus sola sedet, manibus in cœlum extensis, Deum in malis adjutorem invocans. Huic porro precanti supra caput apparet signum, quod ex præscripto legis Christiani adorant, & inscribunt sibi.

S. Chrysostomus in Oratione in S. Meletium, Antiochenos Christianos laudat, *quod sanctam ejus Imaginem & in annulorum circulis, & in calcibus & phialis, & in thalamorum parietibus ubique exaraverint.*

S. Hieronymus in cap. 4. Jonæ. *Et revera*, inquit, *in ipsis cucurbitis vasculorum, quas vulgo Saucomarias vocant, solent Apostolorum imagines adumbrari.* Quod ex veneratione & amore adversus Apostolos ortum, eorum imagines in pretio apud Christianos fuisse probat.

Et in Ep. 17. ad Marcellam. *Ergone*, inquit, *erit illa dies, quando nobis liceat speluncam Salvatoris intrare, in Sepulchro Domini flere cum sorore, flere cum matre, Crucis deinde lambere lignum, &c.* Et in Epitaph. Paulæ. *Prostrata*, inquit, *ante Crucem, quasi pendentem Dominum cerneret, adorabat.*

S. Ambrosius Ep. 53. Ubi de SS. Gervasio & Protasio, sibi

ſibi per viſum oblatis loquitur; *Cum quadam mihi*, inquit, *tertia apparuerunt perſona quæ ſimilis eſſe Beato Paulo Apoſtolo videbatur; cujus me vultum pictura docuerat.*

S. Auguſtinus l. 1. de Conſenſu Evangeliſtarum, c. 10. Ubi de quibuſdam Ethnicis loquens, qui libros neſcio quos a Chriſto ſcriptos ad Apoſtolos Petrum & Paulum comminiſcebantur, ait; *Cum enim vellent tale aliquid fingere, Chriſtum ſcripſiſſe ad Diſcipulos ſuos, cogitaverunt ad quos potiſſimum ſcribere potuiſſe, facile crederetur, tanquam ad illos qui ei familiarius adhæſiſſent, quibus illud quaſi ſecretum digne committeretur: & occurrit eis Petrus & Paulus. Credo quod pluribus locis ſimul eos cum illo pictos viderunt: quia merita Petri & Pauli etiam propter eundem paſſionis diem, celebrius, & ſolemniter Roma commendat.*

Et lib. 22. contra Fauſtum, c. 73. Abrahami filium ſuum in Sacrificium offerentis picturam multis in locis conſpici ait. Tandem Sermone 94. de diverſis, meminit imaginis pictæ, in qua Martyrium S. Stephani expreſſum erat. *Dulciſſima*, inquit, *pictura eſt hæc, ubi videtis S. Stephanum lapidari, videtis Saulum lapidantium veſtimenta ſervantem.*

ſius *and* Protaſius *appearing to him, he ſays*; A third Perſon was in their Company, who ſeem'd to be the Holy Apoſtle St. *Paul*, by his likeneſs to the Picture I had ſeen of him.

St. Auguſtin l. 1. de Conſenſu Evang. c. 10. Where he diſcourſes of certain Heathens, who had publiſh'd Books in the Name of Chriſt, as written by him to the Apoſtles Peter *and* Paul. For having a mind, *ſays he*, to feign ſuch a thing, as Chriſt's writing to his Diſciples, they conſider'd which of them were moſt familiar with him, and moſt likely to be entruſted with ſuch a Secret: and preſently they think of *Peter* and *Paul*; becauſe, I believe, they had in many places ſeen Chriſt painted with thoſe two Apoſtles by him. For at *Rome* the Feſtival of *Peter* and *Paul* is celebrated with very great Solemnity, becauſe they ſuffer'd Martyrdom both on one day.

In his twenty ſecond Book againſt Fauſtus, *c. 73. he ſays, the Picture of* Abraham *ſacrificing his Son was to be ſeen in many Places. And in his ninety fourth Sermon* de diverſis, *he makes mention of the Martyrdom of St.* Stephen, *repreſented to the Life*; That is an admirable Piece, *ſays he*, where you ſee the Jews ſtoning S. *Stephen*, and *Saul* holding their Garments.

In his second Sermon upon the thirty sixth Psalm. The Cross, *says he,* is now no longer a Punishment for Men.——'Tis made honourable now, and an end put to its Reproach, but not to its Glory. From Places of Execution, 'tis now translated to the Foreheads of Emperors. What has he reserv'd for his Servants, who has thus honour'd his Punishment? *And Tract.* 3. *in Joan.* If we are Christians, as by our very Name belonging to Christ, we wear his Sign on our Foreheads; whereof we are not asham'd, if we wear it on our Hearts too. His Sign is his Humility. The Wise-men found Christ by a Star, and this was a noble Sign, shew'd from Heaven for his Manifestation. And yet Christ would not have the Star to be his Sign in the Foreheads of the Faithful, but made choice of his Cross: That so he might be now honour'd in the same, by which he was humbled. *And Tract.* 118. What is the Sign of Christ known to all, but the Cross of Christ? Which if it be not apply'd to the Foreheads of Believers, to the Water with which they are Baptis'd, to the Chrism with which they are anointed, to the Sacrifice with which they are fed, none of these Mysteries are duly perform'd.

Et in 2. Sermone in Psalmum 36. *Crux,* inquit, *jam de pœna generis humani sublata est.——Honorata est & finita: Finita est in pœna, manet in gloria. A locis suppliciorum fecit transitum ad frontes Imperatorum. Qui tantum honorem dedit pœnis suis, quid servat Fidelibus suis?* Et Tract. 3. in Joannem. *Si Christiani,* inquit, *utique ipso nomine ad Christum pertinentes, hujus signum in fronte gestamus, de quo non erubescimus, si & in corde gestamus. Signum ejus est humilitas ejus. Per stellam cum Magi cognoverunt: & erat hoc signum de Domino datum, cœleste atque præclarum. Noluit stellam esse in fronte Fidelium signum suum, sed Crucem suam: unde humiliatus, inde glorificatus.* Et Tract. 118. *Quid est quod omnes noverunt signum Christi, nisi Crux Christi? Quod signum nisi adhibeatur sive frontibus Credentium, sive ipsi aquæ ex qua regenerantur, sive oleo quo Chrismate unguntur, sive Sacrificio quo aluntur, nihil eorum rite perficitur.*

St. Paulinus Ep. 12. *ad Severum Sulp. says, That the* Blessed Trinity *was describ'd in Mosaick Work,*

S. Paulinus Ep. 12. ad Severum Sulp. qua Sanctissimæ Trinitatis effigiem Musivo opere

opere descriptam, in Basilica, quam in honorem S. Felicis Nolæ extruxerat, his versibus commendat.

in that Church which he built in honour of St. Felix *Bishop of* Nola; *which he commends in these Verses.*

Pleno coruscat Trinitas Mysterio:
Stat Christus agno; vox Patris cælo tonat.
Et per columbam Spiritus Sanctus fluit.
Crucem corona lucido cingit globo;
Cui coronæ sunt corona Apostoli,
Quorum figura est in columbarum choro.

The Mystic Trinity thus did they frame
To represent in Painting: Christ a Lamb;
The Heavenly Father loudly from above
Confesses him his Son: The Holy Ghost a Dove.
With circumscribing Rays the Cross is crown'd,
And all the Chosen Twelve a Dove-like Choire around.

Et in Natali nono S. Felicis, refert se in Basilicæ porticibus Testamenti veteris historias pingendas curasse, ut ingens rusticorum & imperitorum turba, quæ ad celebrandum S. Felicis diem festum confluebat, pictis istis figuris, instar librorum erudiretur.

And in Natali nono S. Felicis *he says, he order'd all the History of the Old Testament to be painted in the Portico of the Church, that the Crowds of ignorant People coming thither to celebrate the Festival of St.* Felix, *might be instructed by those Pictures, as by so many Books.*

Dum fallit pictura famem, sanctasque legenti
Historias, castorum operum subrepit honestas,
Exemplis inducta piis.

Whilst Crowds read o're the Acts with greedy Eyes,
A secret Vertue do's their Souls surprise,
By painted mighty Deeds inspir'd.

Effigiem S. Martini curavit depingi in Ecclesia Severus Sulpitius, quæ a Paulino Venerandа dicitur.

The Picture of St. Martin *was likewise set up in the Church, by order of* Severus Sulpitius, *which is call'd by* Paulinus *Holy or Venerable.*

The

The Venerable Image *Martin* represents.

The same St. Paulinus *sending a Particle of the Holy Cross to* Severus, *writes thus:* Accept a great Present in this little Gift, and be confident, that in this almost invisible Particle of Wood, you possess a Protection of your present Welfare, and a Pledge of your eternal. Let your Faith be extended beyond that little you see with your carnal Eyes, and with your Understanding contemplate the whole Vertue of the Cross in this Particle: Rejoyce with trembling, whilst you think you see that very Wood on which our Salvation hung, on which the Lord of Majesty was nail'd, when the whole World was fill'd with Confusion. *Then having made a Narration of the Invention of the Cross by* Helena, *he says*; 'Twas presently receiv'd with becoming Pomp, a stately Church being erected upon Mount *Calvary*, beautified with a gilded Roof, and enrich'd with Altars of Gold, where the Cross was kept in a close Repository. And every Year 'tis brought forth by the Bishop of that City at *Easter*, to be venerated by the People, the Bishop himself first shewing the way. Neither is this Fountain of Christian Mysteries, this Em-

Martinum veneranda viri testatur Imago.

S. Paulinus particulam de ligno Divinæ Crucis ad Severum mittens, ita scribit: *Accipite magnum in modico munus, & in segmento pene atomo hastulæ brevis, sumite munimentum præsentis, & pignus æternæ salutis. Non angustetur fides vestra carnalibus oculis parva cernentibus: Sed interna acie totam in hoc minimo vim Crucis videat, dum videre vos cogitatis lignum illud, quo salus nostra, quo Dominus Majestatis affixus, tremente mundo, pependerit, exultetis cum tremore.* Tum narrata historia Crucis ab Helena reportæ, exponit quanto in honore lignum illud habitum fuerit. *Digno*, inquit, *mox ambitu consecratur, condita in passionis loco Basilica, quæ auratis corusca laquearibus, & aureis dives altaribus, arcano positam Sacrario Crucem servat. Quam Episcopus Urbis ejus quotannis, cum Pascha Domini agitur, adorandam populo princeps ipse venerantium promit. Neque præter hanc diem, qua Crucis ipsius Mysterium celebratur, ipsa, quæ Sacramentorum causa est, quasi quoddam sacræ solemnitatis insigne profertur: Nisi interdum religiosissimi postulent; qui hac tantum causa*

causa illò peregrinati advenerint, ut sibi ejus revelatio in præmium longinquæ peregrinationis deferatur. Quod solum Episcopi beneficio obtineri ferunt: cujus & tantum munere de eadem Cruce hæc minuta sacri ligni ad magnam fidei & devotionis gratiam haberi datur. Quæ quidem Crux in materia insensata vim vivam tenens, ita ex illo tempore innumeris pene quotidie hominum votis lignum suum commodat, ut detrimenta non sentiat, & quasi intacta permaneat; Quotidie dividuam sumentibus, & semper totam venerantibus. Sed istam imputribilem virtutem, & indetribilem soliditatem de illius profecto Carnis Sanguine bibit, quæ passa mortem, non vidit corruptionem.

blem of our sacred Solemnity, produc'd on any other Day besides this, on which the Mystery of the Cross is celebrated: except it be that sometimes devout Persons desire it, who come thither in Pilgrimage for no other reason, but that they may be favour'd with the sight of this, as a sufficient Recompence of their long Journey. And this, they say, can only be obtain'd by leave of the Bishop, who likewise has the only Privilege of giving these Particles of this Sacred Wood, for the great improvement of Faith and Devotion. And this Cross, having a Living Quality in its Insensible Matter, is so ever since daily distributed to infinite Multitudes coming to ask it, that it is nothing at all diminish'd, but remains as entire as if never touch'd. The Faithful every day receiving a Part of it, but always venerating the Whole. But this lasting Vertue, and unwasting Solidity, it has certainly imbib'd from the Blood of that Flesh which, suffering Death, was exempt from all Corruption.

Prudentius l. Peri-Steph. hym. 9. se Cassiani Martyris imaginem Romæ in ipsius Basilica conspexisse asserit.

Prudentius l. Peri-Steph. hym. 9. *says, that he saw the Image of St.* Cassianus *Martyr, in the Church at* Rome, *dedicated to his Memory.*

Stratus humi, tumulo advolvebar, quem sacer ornat
Martyr dicato Cassianus corpore:
Dum lacrymans mecum reputo mea vulnera, & omnes

Prostrate I lay before the sacred Tomb,
Awful and Bless'd by *Cassian*'s Martyrdom.
Revolving my unhappy Days with Tears,

My Instant Troubles, and my Future Fears.
I rais'd my Eyes, and saw the Martyr stand
In all his Torments, by the Painter's Hand,
With all the Wounds the cruel Engines tore;
Dreadful and Venerable in his Gore.

Vitæ labores, ac dolorum agmina.
Erexi ad cœlum faciem, stetit obvia contra
Fucis colorum picta Imago Martyris,
Plagas mille gerens, totos lacerata per artus:
Ruptam minutis præferens punctis cutem.

And Hymn 11. *he affirms the same of St.* Hippolytus *Martyr.*

Et Hym. 11. de S. Hippolyto Martyre idem asserit.

St. Cyril *of* Alexandria, *l.* 6. *against* Julian *the Apostate.* But as for what *Julian* says, That those are miserable, who are so earnest for the signing themselves, and their Houses, with the Sign of the Cross; I will easily make it appear, that he spoke this wickedly and profanely, and out of extreme ignorance. For our Redeemer and Lord, tho' he could have shew'd himself in the Throne of Majesty, and in all things equal to his Father; yet he humbled himself, descending to the form of a Servant: nay, he suffer'd on the Cross, contemning the Shame, to rebate the force of Corruption; dying one for all, and rising again, to free Mankind from the Snares of Death, to overthrow the Tyranny of Sin, which oppress'd us, to allay the raging Law of the Flesh in our Members, and make us Adorers in Spirit, *&c.* Now the

S. Cyril. Alexandrinus, lib.6. contra Julianum. *Quod autem,* inquit, *miseros esse dicit eos, Julianus, quibus nihil prius, aut antiquius est quam ut frontes ac domos omnino signo pretiosæ Crucis informent, ejus Orationem nefaria mente conceptam, extremam ignorationem sapere, nullo negotio demonstrabimus. Siquidem Servator omnium ac Dominus, tametsi poterat in forma Patris, eique prorsus æqualis conspici, & in divinitatis solio Majestatem suam exhibere, non rapinam arbitratus est esse se æqualem Deo, sed seipsum exinanivit, formam servi accipiens. Quin & Crucem perpessus est, ignominia contempta, ut corruptionis vim retunderet; unus mortuus pro omnibus, & excitatus, ut mortis laqueis genus hominum exsolveret, ut tyrannidem peccati, quod nos opprimebat, everteret, ut sævientem in membris carnis le-*

gem

gem sedaret, & spiritales faceret adoratores, &c. Horum omnium nobis salutare lignum memoriam excitat, ac in eam præterea cogitationem nos adducit Unum (ut sapientissimus Paulus ait) pro omnibus mortuum esse, ut viventes non ultra sibi ipsis vivant, sed ei qui pro ipsis mortuus est, & resurrexit.——Quocirca nos, uti dixi, honorandæ Crucis lignum boni omnis ac virtutis admonitionem facimus.

Et in eodem lib. ubi Julianus Christianis exprobat quod ab avita religione deficientes, lapsum e cœlo clypeum colere desiissent, ac pro eo Crucem adorarent: *At vos*, inquiebat, *infelicissimi homines, cum adorare & colere nolitis ancile, quod penes nos servatur æternæ Urbis certissimum pignus cœlitus delapsum, & a magno Jove, aut Marte Patre demissum, Crucis lignum adoratis, ejusque signa in fronte formatis, & vestibulis ædium insculpitis.* Tantum abest ut Imperatorem calumniæ postulet, falsumque esse dicat, Crucem a Christianis adorari, ut fructus ab ea in genus hominum derivatos recenseat. *Tunc igitur nos velis, Juliane! repudiato ligno, quod nos ad omnis virtutis recordationem adducit, pueris & mulierculis tua proponere? An forte Dei Deæque lascivientes, mulier-*

holy Wood of the Cross brings all these things into our Mind, and moreover makes us reflect, that One, as St. *Paul* says, died for all, that those who live, may no longer live to themselves, but to him, who died for their sakes, and rose again.—— Wherefore we, as I said, look upon the Wood of the Holy Cross as a thing that reminds us of all Good, and exhorts us to Vertue.

And in the same Book; whereas the Apostate Julian *urg'd against the Christians, that deserting the Religion of their Forefathers, they would now no longer adore the Shield that fell from Heaven; but in stead of this, gave Adoration to the Cross:* But you (*says* Julian) miserable Wretches as you are, refusing to adore and worship the Shield which came from Heaven, the Gift of great *Jove* or Father *Mars*, the Pledge of our Eternal City, and which is in our custody; you adore the Wood of the Cross, and make the Sign of it on your Foreheads, and set it in the entrance of your Houses. *The Holy Father do's not accuse the Emperor of urging a Calumny against the Christians, but declares the Grounds of their so doing.* Then (*says he*) you would have us, O *Julian*, throw by this Wood, which furnishes us with all kind of vertuous Thoughts, and teach

our Congregations, in ſtead of it, your idle Devotions? As if your laſcivious Gods and Goddeſſes could teach any thing that's Good.

culas & adoleſcentes ad frugem deducent.

Theodoret in Relig. Hiſt. cap. 26. affirms, That Images of St. *Simeon Stylites* were all over *Rome* ſet up in Shops and the entrance of Houſes, being look'd upon as a Protection and Defence.

Theodoret. in Relig. Hiſt. c. 26. teſtatur, *Sancti Simeonis Stylitæ, Romæ paſſim in officinarum propylæis erectas fuiſſe imagines, ut hanc ſibi tutelam ac præſidium adjungerent.*

And Ser. 6. contra Græcos. The *Greeks, ſays he*, and *Romans*, and Foreign Nations, acknowledge a God crucified, and venerate the Sign of the Croſs.

Et Serm. 6. contra Græcos. *Græci*, inquit, *& Romani, ac Barbari crucifixum profitentur Deum, Cruciſque Signum venerantur.*

St. Nilus *Abbat, Diſciple of St.* John Chryſoſtom, in Epiſt. ad Olympiadorum Præfectum, *being conſulted by* Olympiadorus, *what kind of Pictures he ſhould ſet up in the Church he had built, adviſes him to ſet up the Sign of the Croſs, and to draw out in Painting the Hiſtories of the Old and New Teſtament*; to the end, *ſays he*, that ſuch as are ignorant, and cannot read the Holy Scriptures, by the viewing theſe Pictures may be inform'd of all the Heroick Geſts, perform'd by thoſe, who have been true Servants of the Living God.

S. Nilus Abbas, S. Joannis Chryſoſtomi Diſcipulus, in Ep. ad Olympiadorum Præfectum, cui per literas interroganti, cujuſmodi Picturis Templum ſua munificentia extructum exornaret; ſuadet ut Crucis effigiem, & utriuſque Teſtamenti Hiſtorias adumbrari curet; *Ut qui literas neſciunt*, inquit, *neque ſacras literas poſſunt legere, picturæ contemplatione in memoriam revocent illorum præclara facta, qui vero Deo ſincere ſervierunt.*

Ruſticus Diaconus in Dial. contra Acephalos. The whole Church throughout the World without any diſpute adores the Nails with which Chriſt was faſtned to the Croſs, as likewiſe the Wood of the Holy Croſs.——

Ruſticus Diaconus in Dialogo contra Acephalos. *Clavos*, inquit, *quibus confixus eſt Chriſtus, & lignum venerabilis Crucis, omnis per totum mundum Eccleſia abſque ulla contradictione adorat.*——*Et adoramus*

mus omnes Crucem, & per ipsam illum cujus est Crux.

And we all adore the Cross, and by it we adore him whose Cross it is.

Auctor Quæst. ad Antioch. sub nomine S. Athanasii, Quæst. 41. *Figuram quidem Crucis*, inquit, *ex duobus lignis compingentes conficimus, ut si quis infidelium id in nobis reprehendat, quod veneremur lignum, possimus duobus inter se disjunctis lignis, & Crucis dirempta forma, ea tanquam inutilia ligna reputare, & infideli persuadere, quod non colamus lignum, sed quod Crucis typum veneremur.*

Auctor Quæst. ad Antioch. sub nom. Athanasii, Quæst. 41. We make, *says he*, the Figure of the Cross with two pieces of Wood; that, if any Infidel calumniate us as worshipping Wood, we may immediately pull it in pieces, and the Form of the Cross being destroy'd, throw them by, as now of no more worth than any others; and by this convince the Infidel, that we worship not the Wood, but the Figure of the Cross.

Theophylactus Simocatta, l. 2. Histor. laudato a Photio, Cod. 65. Ubi narrat, Philippicum Mauritii Imperatoris generum, imaginem non manu factam ferentem, exercitum obivisse, & lustrasse; quo facto victoriam stetisse penes Romanos, ipsamque imaginem cum veneratione ad Simeonem Amidæ Episcopum missam.

Theophylactus Simocatta, lib. 2. *Histor. laudato a Photio, Cod.* 65. *Where he relates, how* Philippicus *Son-in-Law to the Emperor* Mauritius *visited his whole Army, carrying with him a miraculous Image, by which means the* Romans *gain'd the Victory; and afterwards the Image it self was sent with veneration to* Simeon *Bishop of* Amida.

Justinianus Imperator in Authentica de Monachis statuit: *Ut si quis ædificare venerabile Monasterium voluerit, non prius licentiam esse hoc agendi, quam Deo amabilem locorum Episcopum advocet: ac ille manus extendat ad cœlum, & per orationem locum consecret Deo, figens in eo salutis nostræ signum; dicimus autem adoran-*

The Emperor Justinian, in Authent. de Monach. *decreed*: If any one would build a Religious Monastery, he shall have no Licence for the so doing, till he has consulted the Reverend Bishop of the Place; and till the said Bishop, by lifting his Hands to Heaven, and Prayer, has Consecrated the Place to God, erecting upon it the Sign of our Redemption,

demption, that is, the adorable and truly honourable Croſs.

St. Gregory *the Great, l. 7. Ep. 5. Indict.* 2. ad Januarium Calaritan. *Upon occaſion that a New Convert had zealouſly poſſeſs'd himſelf of a Synagogue of the Jews, and plac'd in it the holy Sign of the Croſs, and an Image of the V.* Mary; *St.* Gregory *reprehends the imprudent Zeal of the* Neophyt, *and adviſes the Biſhop of the City that the Synagogue be reſtor'd to the Jews*, The Image and Croſs being taken out thence, with that Veneration which is due to them.

Venerable Bede, *l.* 1. Hiſt. Eccl. Angl. *c* 25. *writes thus of the Entrance of St.* Auguſtin *and his Companions into* England, *being ſent to preach the Goſpel there by St.* Gregory. But they, *ſays he*, full, not of an Infernal, but a Divine Power, came with a Silver Croſs before them, and the Picture of our Lord and Saviour, ſinging the Litanies, and praying for their own and the eternal Salvation of thoſe to whom and for whom they were ſent.

Sedulius l. 3. *Paſchal. Carm. thus writes of Chriſt*; *affirming, that not only the Holy Croſs is Honourable, but that the whole World has a Veneration for the Sign of the Croſs.*

dam & honorandam vere Crucem.

S. Gregorius Magnus l. 7. Ep. 5. Indict. 2. ad Januar. Calaritan. Data, occaſione cujuſdam ex Judæo Chriſtiani, qui Gentilium ſuorum Synagogam vi occupatam invaſerat, atque imaginem illic B. Virginis Mariæ, & venerandam Crucem poſuerat. S. Gregorius imprudentem hominis zelum reprehendit, ac civitatis Epiſcopum monet, ut Judæis Synagoga reddatur, *Sublata exinde, cum ea, qua dignum eſt, veneratione, imagines atque Cruce.*

Venerabilis Beda l. 1. Hiſt. Eccl. Angl. c. 25. ita ſcribit de adventu S. Auguſtini a S. Gregorio miſſi in illam Inſulam cum ſociis, Evangelii prædicandi cauſa. *At illi non Dæmoniaca ſed divina præditi virtute veniebant, Crucem pro vexillo ferentes argenteam; & imaginem Domini Salvatoris in tabula depictam, Litaniaſque canentes, pro ſua ſimul & eorum, propter quos, & ad quos venerant, æterna ſalute Domino ſupplicabant.*

Sedul. l. 3. Paſchal. Carm. de Chriſto ita canit, aſſerens non tantum S. Crucem eſſe honorandam, ſed & toti orbi ſignum ejus venerabile.

Pax Crucis ipse fuit, violentaque robora membris
Illustrans propriis, pœnam vestivit honore:
Suppliciumque dedit signum magis esse salutis:
Ipseque sanctificans in se tormenta, beavit.
Neve quis ignoret speciem Crucis esse colendam,
Quæ Dominum portavit ovans ratione potenti,
Quatuor inde plagas quadrati colligit orbis.

The Cross was reconcil'd to Man by Him,
Rais'd by his tortur'd Members to esteem:
Man's Punishment became his Safety's Sign,
Illustrious when the Suffering was Divine.
That none might doubt the Cross should be ador'd,
That bore our Glorious and Triumphant Lord;
Pointing to every Corner of the Globe it stood,
An Universal Blessing darted from the Wood.

In Collatione S. Maximi Martyris, quæ extat inter Anastasii Biblioth. Collectanea. *Et in his surrexerunt omnes cum gaudio, & lachrymis, positisque in terra genibus, facta est oratio. Et unusquisque ipsorum Sancta Evangelia, pretiosamque Crucem, & Imaginem Dei, ac Salvatoris nostri Jesu Christi, atque Dominæ nostræ, quæ illum peperit, Sanctissimæ Dei Genetricis salutaverunt: ponentes nihilominus manus suas ad testificationem eorum quæ dicta sunt.* —— *Et conversus ad Episcopum Abbas Maximus cum lacrymis ait: Domine magne, diem Judicii expectamus omnes. Nosti quæ ordinata sunt, & definita supra sancta Evangelia, & vivificam Crucem, atque Ima-*

In Collatione S. Maximi Martyris, quæ extat inter Anastasii Biblioth. Collectanea. And upon this they all rose up with Joy and Tears, and then pray'd upon their Knees. And every one of them paid their Respects to the Holy Gospels, to the Venerable Cross, to the Image of God, and of our Saviour Jesus Christ, and of our Blessed Lady his Mother: all setting to their Hands, in Testimony of what hed been said.—— And Abbat *Maximus* turning to the Bishop, with Tears in his Eyes, said; My Lord, we all expect the Day of Judgment. You know what has been ordain'd and defin'd upon the Holy Gospels, upon the Life-giving Cross, upon the Image of God, and of our Saviour

viour Jesus Christ, and of his holy Mother the ever-Virgin *Mary*.

Sophronius Jerosolym. Patriar. in Orat. de Mirac. SS. Cyri & Joannis. Coming therefore, *says he*, to a Magnificent Temple, which was as terrible as stately, and reaching to the very Heavens with its Roof, we entred it, and saw a large and admirable Picture, having in the middle our Saviour Christ drawn in Colours, with his ever-Virgin-Mother, our B. Lady, on the Left-hand, *John Baptist* on the Right, with several of the Apostles, Prophets, and Martyrs; amongst whom were likewise *Cyrus* and *Joannes* Martyrs, who before the Image prostrated themselves on the Ground to our Lord, begging for the Cure of the Youth.

ginem Dei, & Salvatoris nostri Jesu Christi, & Sanctissimæ, quæ illum genuit, semper Virginis Matris.

Sophronius Hierosolym. Patriar. in Orat. de Mirac. SS. Cyri & Joannis. *Venientes ergo ad Templum quoddam perfectum, specie quidem terribile & præclarum, altitudine vero ad cœlum ipsum pertingens; quod intrantes, maximam Imaginem & admirabilem videbamus, in medio quidem Dominum nostrum Christum pictum coloribus habentem, Christi autem Matrem, & Dominam nostram Dei Genetricem & semper Virginem Mariam sinistrorsum, & dextrorsum Joannem Baptistam, & quosdam ex Apostolorum & Prophetarum glorioso choro, & Martyrum cœtu, cum quibus & aderant ipsi Cyrus & Joannes Martyres, qui ante Imaginem stantes, Domino procidebant, genua incurvantes, & capita in pavimentum ferentes, & pro juvenis medela intercedentes.*

Leontius Neapol. in Cypro Episc. Ser. 5. Apologet. pro Christian. adv. Judæos. You are fill'd with Indignation, *says he*, you insult over us with Blasphemies, and call us Idolaters, because you saw me pay a Veneration to the Image of our Lord Jesus, of his Immaculate Mother, or some other Saint. And, tell me, do's it not confound you, to see me overthrowing every where the

Leontius Neapol. in Cypro Episc. Ser. 5. Apologet. pro Christian. adverſ. Judæos. *Quia vero*, inquit, *me vidisti Iconam Domini nostri Jesu Christi, vel imaculatæ Matris ejus, vel alterius cujuspiam Justi salutare, indignaris, & mox blasphemans salis, & nos Idololatras appellas. Deinde non confunderis, dic mihi, videns me in toto terrarum orbe templa Idolorum*

lorum destruere, & templo Martyrum ædificare? Si Idola adoramus, cur Martyres, qui destruxerunt Idola adoraremus? Si ligna ut Deus honoro & glorifico, quomodo honoro & glorifico Martyres, qui lignea simulacra destruxerunt?

Temples of the Idols, and building Churches in memory of the Martyrs? If we worship Idols, why should we honour the Martyrs, who ruin'd the Idols? If I honour and worship a piece of Wood as God, how can I honour and praise the Martyrs, who destroy'd the Wooden Gods?

Ibidem. *Quemadmodum Regis cujusdam benigni, qui coronam variam & pretiosam sibi propria manu paravit, omnes qui germanè adhærent Regi, salutant coronam & honorant, non aurum & margaritas, sed verticem Regis honorantes, & sapientissimas manus ejus, quæ coronam struxerunt: Sic, O homo, Christianorum populi, quotquot figuras Crucis, & Iconarum salutant, non ipsis culturam lignis vel lapidibus offerunt, vel auro, vel corruptibili imagini, vel arcæ, vel reliquiis; sed per ea Deo, & ipsorum, & cunctorum Creatori gloriam, & Salutationem, & cultum impendunt. Honor enim qui Sanctis ejus impenditur, ad eum recurrit. Sicut e contra quidam Imagines Imperiales demolientes, Principem offenderunt, & non ipsam tabulam.*

And after. As when some Noble Prince has with his own Hands prepar'd for himself a rich and glorious Crown, all those who love their Prince, respect and honour it; not paying a Veneration to the Gold or Gems, but honouring the Head of their Monarch, and his artful Hands which made it: So, believe me, the Christians that honour the Sign of the Cross, and other Images, do not worship the Wood or Stones, the Gold or the corruptible Image, the Shrine or the Reliques; but by these things give Glory and Honour and Worship to the Creator of them, and of the whole World. For the Honour which is given to his Saints, is referr'd to God. As on the contrary, such as throw down the Statues of Emperors, injure the Emperor, and not what they are made of.

Simeon Thessalonicensis a septima Synodo Act. 5. laudatus. *Nos*, inquit, *Imagines hominum sanctorum facimus ad*

Simeon Thessalonicensis quoted in the Seventh Synod, Act. 5. We make, *says he*, Images of the Saints to preserve their Memo-

ry, and to honour them.—— And when we adore, 'tis not to the Images we give Honour, but to those who are represented by them: and these we honour, not as Gods, but as faithful Servants and Friends of God, and as capable of interceding to God for us. We make Images of God, that is, of our Lord and Saviour Jesus Christ, as he was seen upon Earth, and convers'd with Men, representing him as Man, without intending to paint him as God.

Synodus Quinisexta, Can. 82. decreed, That Christ should be no longer drawn in the shape of a Lamb, but of a Man; and gave Images the Epithet of Venerable.

St. Simeon Stylites Jun. Ep. ad Justin. Jun. Imperat. Where speaking concerning some Samaritans, *who had abus'd the Cross and Holy Images, he says*; If our sacred Laws have ordain'd, That whosoever presumes to affront the Emperor's Image, shall be punish'd with Death; what Punishment do they deserve, who with incredible Impiety and Impudence have done the like to the Image of the Son of God, and his most holy and glorious Mother?

Anonymus Auctor Disput. Judæi & Christiani, a Sept. Syn. laudatus Act. 5. The Scriptures command thee not to worship any new-

recordandum & honorandum eos.——Sed & adorantes, non Imagines, sed eos qui per picturam indicantur, glorificamus: & hos non ut Deos, sed ut proprios servos & amicos Dei, & fiduciam habentes intercedendi pro nobis. At vero imagines Dei facimus, id est, Domini & Salvatoris nostri Jesu Christi, quemadmodum visus est super terram, & cum hominibus conversatus est hunc pingentes, & non ut intelligitur natura Deus.

Synodus Quinisexta, Can. 82. decrevit, ut non amplius Christus in Agni Figura, sed in forma potius hominis exprimeretur & Venerandas Imagines appellavit.

S. Simeon Stylites Junior Ep. ad Justin. Imperatorem; Ubi de Samaritanis nonnullis, qui Crucem, & Sanctas Imagines contumelia affecerant, hæc dicit; *Si piissimæ leges jubent, imagine Imperatoris injuriis lacessita morti tradendos, qui hoc conari præsumpserint: quanta digni sunt damnatione in perditionem, qui in Imaginem Filii Dei, & sanctissimæ ac gloriosæ Dei Genetricis, cum indicibili impietate & impudentia talia præsumpserunt?*

Anonymus Auctor Disp. Judæi & Christiani, a Sept. Syn. laudatus Act. 5. *Deum recentem præcipiunt te non adorare*

rare Scripturæ, & omnem similitudinem non adorare ut Deum. Imagines vero quas vides ad recordationem benignissimæ salutis pinguntur, per Salvatorem nostrum Jesum Christum effectæ, Incarnationis ejus personam significantes: Sanctorum autem imagines similiter uniuscujusque ipsorum signant agones, quos adversus Diabolum habuerunt, & Victorias eorum atque Coronas. Non autem, ut tu intelligis, Deificantes eas Christiani adorant, sed zelo ferventes & fide Sanctorum contemplantur imagines, memoriam ferentes horum pietatis, & adorantes, Sanctorum invocant Deum dicentes: Benedictus est Deus hujus Sancti ac omnium Sanctorum, qui dedisti eis patientiam, & dignos illos fecisti regno tuo: nos quoque participes eorum constitue, atque orationibus eorum salvos nos fac. At vero Salvatoris Iconam contemplantes & adorantes, spiritualibus oculis, & cordis intuitu Deo cunctorum Domino gratias agimus, qui dignatus est in forma servi hominem suscipere, & salvare mundum.——Ergo non ligneam imaginem vel picturam adoramus, aut colimus, sed omnium Dominum Christum Deum glorificamus.

made God, or the Likeness of him for God. But the Images you see, are made to put us in mind of our Redemption wrought by our Saviour Jesus Christ, and represent to us his Incarnation; the Images likewise of the Saints describe to us their Conflicts they had against the Power of Hell, their Victories and Crowns. Now the Christians don't (as you fansie) make Gods of these Images, and adore them; but full of Zeal and Faith, they behold them, refreshing their Minds with the Memory of the vertuous Lives of the Martyrs; and adoring, they thus invoke the God of the Saints: Blessed art thou, O God of this and all the Saints, who hast given them patience, and made them worthy of thy Kingdom: Grant that we may be Partakers with them, and save us by their Prayers. But when we behold the Image of our Saviour, and make adoration, we give Thanks in our Understanding and Heart to the Sovereign Lord of the Universe, who vouchsaf'd in the form of a Servant to take Human Nature, and redeem the World.— We do not therefore adore or worship any wooden Image or Picture; but we glorifie and praise the Lord of all, Christ Jesus.

Jonas Aurelianensis l. 1. *Jonas Aurelianensis l. 1. de Cultu Imag.*

Imag. There's none ignorant, but such who separate from Ecclesiastical Tradition, that the Holy Church, according to the Tradition of the Holy Fathers, do's in memory of its Redemption venerate, adore, and worship the Cross of Christ, not with that Adoration and Worship which is due to God alone, but that which we have at large explicated above. Whence it is, that yearly on *Good Friday*, the Faithful, in remembrance of Christ's Passion, in conformity to the Tradition of the Church, adore the Cross of Christ, that is, salute it with all submission: and the Church diffus'd over the whole World, breaking forth in the Praises of her Redeemer, in Thanksgiving, sings; *We adore thy Cross, O Lord, &c.* And again; *Behold the Wood of the Cross, on which the Worlds Redeemer hung: Come, let us adore.* And St. *Gregory*, whose Words none call in question, except those who are careless of their Salvation, in his Book of the Sacraments, prays thus: O Lord, who hast vouchsaf'd to redeem Mankind by the precious Blood of thy only Son our Lord Jesus Christ, mercifully grant, that all such who come to adore the Life-giving Cross, may obtain forgiveness of their Sins.

de Cultu Imag. *Quo ergo*, inquit, *ob recordationem Redemptionis suæ Sancta Ecclesia ex SS. Patrum traditione Crucem Christi veneretur, adoret, colat, non cultu & adoratione quæ solius Divinitatis est, sed eo quo satis abundeque supradictum est, Nemo nisi qui ab Ecclesiastica Traditione dissentit, ignorat. Unde ob recordationem salutiferæ Passionis Dominicæ annuatim in Sanctissimo die Parasceves, secundum Traditionem Ecclesiasticam, Crucem Christi adorat, id est, supplicando salutat: quæ etiam totum diffusa per orbem in Christi laudem prorumpens gratulabunda canit. Crucem tuam adoramus Domine, &c. Et iterum; Ecce lignum Crucis in quo Salus mundi pependit, Venite adoremus. Et B. Gregorius, de cujus dictis, nemo nisi immemor salutis suæ ambigit, in Lib. Sacramentorum ita meminit: Deus, qui Unigeniti tui Domini nostri Jesu Christi pretioso sanguine humanum genus redimere dignatus es, concede propitius, ut qui ad adorandam vivificam Crucem adveniunt, a peccatorum suorum nexibus liberentur.*

Again, Leontius Neapol. lib. 5. Apol. pro Christian. cont. Judæos.

Iterum Leontius Neapol. lib. 5. Apol. pro Christian. contra

contra Judæos, prout laudatur in Synodo Septima, Act. 4. Ubi Judæos refellit, qui Christianos accusabant, quod contra Decalogi mandatum imagines colerent. *Penes nos*, inquit, *sicut Dii non adorantur Sanctorum Characteres, & Icones vel formæ. Si enim ut Deum adorarem lignum imaginis, possem profecto & ligna reliqua adorare. Nam si ut Deum lignum adorarem, minime utique deleto charactere Iconam incenderem.*—— *Et sicut is qui jussionem Imperatoris suscepit, & salutavit sigillum, non lutum adoravit, aut chartam, aut plumbum, sed Imperatori adorationem & cultum impendit: ita & nos Christianorum pueri, figuram Crucis adorantes, non naturam ligni adoramus, sed signum & annulum & characterem Christi; cum aspicientes per eum illum qui in eo crucifixus est, salutamus & adoramus. Et sicut pueri proprii patris cujusdam, qui peregre profectus est ad tempus ab illis, multo ergo eum affectu ex anima flagrantes, sive virgam ejus in domo videant, sive sedem, sive chlamydem, hæc cum lacrymis deosculantes amplectuntur; & non illa adorant, sed Patrem desiderant & honorant: ita & nos omnes Fideles, ut virgam Christi, Crucem adoramus; ut sedem vero & cubile, ipsius sanctissimum*

Where he answers the Argument of the Jews, who charg'd the Christians with the breach of the Second Commandment, for giving Respect to Images. The Pictures and Images, *says he*, of the Saints are not ador'd amongst us, like Gods. For if I worshipp'd the Wood of an Image as God, I might as well do the like to any other Wood: If I honour'd the Wood as God, I would never throw it into the Fire, when the Image is once disfigur'd.—— As therefore he that has receiv'd a Commission from his Prince, and kisses the Seal, do's not respect the Wax, the Paper, or the Lead, but gives the Honour to the King; so we Christians, when we shew Respect to the Figure of the Cross, do not honour the Nature of the Wood, but the Sign, the Pledge, the Remembrance of Christ: through this beholding him who was crucified on it, we respect and adore him. And as Children full of a dear Affection to their Father, who is absent from them, do kiss with Tears, and with all tenderness embrace his Stick, his Chair, his Coat, which they see at home; not that they have any respect for these things, but express their desire and honour of him: Just so do all we Faithful honour the Cross, as Christ's Staff; the most holy Sepulcher, as his Chair and Couch; the

Manger

Manger and *Bethleem*, as his House, *&c.* Not that we honour the Place, the House, the Country, the City, or the Stones, but him that was conversant amongst them, who appear'd in our Flesh, and deliver'd us from Errour, Christ our Lord; and for Christ we honour those things which belong to him, describing his Passion in our Churches, in our Houses, in the Streets, in Images, upon our Linen, in our Chambers, upon our Clothes, and upon every Place; to the end that having these continually before our Eyes, we may be put in mind, and not like thee (*O Jew*) forget our Lord and God. As thou therefore expressing a Veneration for the Book of the Law, dost not honour the Paper or Ink of which 'tis compos'd, but the Word of God contain'd in it: So I, shewing Reverence to the Image of Christ, do not adore (God forbid) the Wood or the Colours; but having an inanimate Representation of Christ, by this seem to be possess'd of, and to worship Christ himself. As *Jacob* having receiv'd the party-colour'd and bloody Coat of his Son *Joseph*, kiss'd it full of Tears, and put it to his Eyes, not doing this for any Love or Honour he had for the Coat, but by this seeming to kiss *Joseph*, and hold him in his Arms:

monumentum, ut domum, præsepe Bethleem, &c. Non locum, neque domum, neque regionem, vel civitatem, aut lapides honorantes, sed eum qui in illis conversatus est, & illuxit, & in carne innotuit, atque ab errore liberavit, Christum videlicet Dominum nostrum; & per Christum ea quæ sunt Christi, Passionem in Ecclesiis, in domibus, & plateis, & in imaginibus, & in sindonibus, & in penetralibus, & in vestimentis, & in omni loco formamus: ut incessanter aspicientes hæc, commoneamur & non obliviscamur, ut tu, Judæe, oblitus es Domini Dei tui. Et sicut tu adorans librum Legis, non naturam pellium, vel atramenti, quæ in ipso est adoras, sed verba Dei quæ in illo continentur: ita & ego imaginem Christi adorans, non naturam lignorum & colorum adoro, absit, sed inanimatum characterem Christi tenens, per eum, Christum tenere mihi videor, & adorare. Et sicut Jacob acceptam a filiis suis tunicam variam & sanguinolentam Joseph, deosculatus est cum lacrymis, & propriis oculis hanc circumposuit: & non vestimentum amans, vel honorans hoc fecit, sed per id æstimans Joseph osculari, & in manibus eum habere. Ita & Christiani universi imaginem Christi, vel Apostolorum aut Martyrum tenentes aut salutan-

tes

tes carne, Christum ipsum, vel Martyrem ejus, anima nos tenere æxistimamus.

So all Christians, holding or kissing any Image of Christ, of his Apostles or Martyrs, do the like to Christ himself, or his Martyrs, in their Souls.

S. Gregorius II. Pontifex Ep. 1. ad Leonem Isaurum Imperat. *Dicis*, inquit, *nos lapides, & parietes, ac tabellas adorare. Non ita est, ut dicis, Imperator! Sed ut memoria nostra excitetur, & ut stolida & imperita, crassaque mens nostra erigatur, & in altum provehatur per eos, quorum hæc nomina, & quorum appellationes, & quorum hæ sunt imagines; & non tanquam Deos, ut tu inquis, absit; non enim spem in illis habemus.*

St. Gregory II. Pont. Ep. 1. *ad Leonem Isaurum Imperat.* You charge us, *says he*, with the Adoration of Stones, and Walls, and Pictures. But the thing is not so as you affirm, O Emperor! What we do, is only to refresh our Memory, to raise our foolish, unskilful, and gross Minds, and carry them Heavenwards, by the help of those whose Names, and Titles, and Images these are; and not, as you urge, to worship them as Gods; no, God forbid, we place no Hope in them.

S. Germanus Constantinopol. Patriarcha Ep. ad Joannem Synad. Episc. *Hic est modus faciendarum imaginum, non quo convenientem incomprehensibili & inaccessibili Deitati in spiritu & veritate adorationem transferamus in manufactas imagines.——Sed quo dilectionem, quam juste habemus circa veros servos Dei nostri, hoc modo demonstrantes, per illorum honorem, in Deum, qui ab his glorificatus est, & illos glorificavit, in confessione Dominationis ejus glorificationem, & cultum referamus: ut & nos imitatores fortitudinis eorum, & charitatis in Deum, per bona opera &*

St. German *Patriarch of* Constantinople, *Ep. ad Joannem Synad. Episc.* The intention of making Images, is not to transfer the Adoration in Spirit and Truth, due to the Incomprehensible and Inaccessible Godhead, and give it to Images, the Work of Mens Hands.——But to the end, that by this means expressing the Love we justly bear to the true Servants of God, by the Honour given to them, we may refer all Praise and Worship to God, in acknowledgment of his Supreme Power, who was glorified by them, and has glorified them: And that so we may shew our selves, by Good

Good Works, and opposition to Vices, true Imitators of their Courage and Love towards God.

St. John Damascen, Orat. 3. Neither do I, *says he*, worship any Image as God; but by the Images and Saints, I give Adoration and Honour to God, for whose sake I respect and reverence those that are his Friends.

Adrian I. Pont. Ep. ad Constant. & Iren. Impp. All over the World, wheresoever Christianity is profess'd, Sacred Images are honour'd by all the Faithful, that by those visible Objects their Souls may be carried with a more than ordinary Affection to the Invisible Majesty of God. By the Image of that Body, which the Son of God took for our Redemption, we adore our Redeemer, who is in Heaven. For far be it from us, that we (as some calumniate) should make Gods of Images: we only express the Love and Zeal we have for God and his Saints; and as we keep the Books of the Holy Scripture, so we do the Images, to mind us of our Duty; still preserving entire the Purity of our Faith.

In Conformity to the Doctrin of Christianity, thus acknowledg'd and profess'd by these and other Holy Fathers and Historians, the Seventh Synod, *or* Second Nicene Coun-

refragationem contra vitia demonstremur.

S. Joannes Damascen. Orat. 3. *Neque ego*, inquit, *tanquam Deum imaginem adoro: sed per Imaginem, perque Sanctos, adorationem Deo atque honorem exhibeo, propter quem & amicos ejus veneror & colo.*

Adrianus I. Pont. Ep. ad Constant. & Irenem Impp. *In universo mundo ubi Christianitas est, ipsæ sacræ imagines permanentes ab omnibus Fidelibus honorantur, ut per visibilem vultum, ad invisibilem Divinitatis Majestatem mens nostra rapiatur speciali affectu. Per contemplationem figuratæ imaginis secundum carnem, quam Filius Dei pro nostra salute suscipere dignatus est, Eundem Redemptorem nostrum, qui in cœlis est, adoramus. Nam absit a nobis, ut ipsas imagines (sicut quidam garriunt) deificemus; sed affectum & dilectionem nostram, quam in Dei amorem, & Sanctorum ejus habemus, omnimodo præferimus: & sicut divinæ scripturæ libros, ipsas imagines ob memoriam venerationis habemus, nostræ fidei puritatem servantes.*

Tot & tam gravibus fulta momentis est Septima Synodi definitio, quæ sic habet. *Sequentes divinitus inspiratum Sanctorum Patrum, nostrorum magi-*

magisterium, & Catholicæ Traditionem Ecclesiæ, definimus, sicut figuram pretiosæ ac vivificæ Crucis, ita venerabiles ac Sanctas imagines proponendas, tam quæ de coloribus & tessellis, quam quæ ex alia materia congruenter se habente, in sanctis Dei Ecclesiis, & sacris vasis, & vestibus, & in parietibus ac tabulis, domibus & viis: tam videlicet imaginem Domini Dei & Salvatoris nostri Jesu Christi, quam intemeratæ Dominæ nostræ sanctæ Dei Genetricis, honorabiliumque Angelorum, & omnium Sanctorum simul & almorum virorum: quanto enim frequentius per imaginalem formationem videntur, tanto qui has contemplantur, alacrius eriguntur ad primitivorum earum memoriam & desiderium. Et his osculum ad honorariam adorationem tribuunt, non tamen veram Latriam, quæ secundum fidem est, quæque solam divinam naturam decet.

Octava Synodus hanc Definitionem roboravit, Can. 2.

Tridentina Synodus, Sess. 25. idem approbavit his verbis. *Imagines porro Christi, Deiparæ Virginis, & aliorum Sanctorum, in templis præsertim habendas, & retinendas, iisque debitum honorem & veneratio-*

cil, *made this Declaration.* In pursuance of the Heavenly Doctrin of the Holy Fathers our Predecessors, and of the Tradition of the Catholick Church, we define, That the Figures of the Cross, as likewise Holy Images, whether drawn in Colours, or wrought in Wood, or any other Matter, may be set up in the Churches, form'd upon the sacred Vessels and Vestments, upon Walls or Boards, in Houses and Ways; as well the Image of our Saviour Jesus Christ, as of his Immaculate Mother, of the Holy Angels, of Saints and holy Men. For by how much the oftner Men behold these Images, so much more chearfully are their Minds rais'd to the Memory and Love of the Prototypes. And these Images the Faithful salute with a Kiss, and give an honorary Worship to them; but not the true *Latria* or Divine Worship, which is according to Faith, and can be given to none besides God himself.

The Eighth Synod confirm'd this Definition with a Decree of the like tenor, Can. 2.

The Council of Trent *did the like, Sess. 25. in these words, decreeing,* That Images of Christ, of the Virgin *Mary*, and other Saints, are to be kept and retain'd, especially in Churches, and due Honour and Respect to

be given them; not that 'tis believ'd there's any Divinity or Vertue in them, for which they are to be worshipp'd; or that any thing is to be ask'd of them; or that any Confidence is to be put in Images, as the Gentiles did of old, who trusted in their Idols: But because the Honour shew'd to them, is referr'd to the Prototypes, which they represent; so that by the Images we kiss, and before which we stand bare and kneel down, we adore Christ, and honour his Saints, whom these represent to us. This Doctrin being the same with what has been establish'd by Councils, and more especially by the Decrees of the Second *Nicene* Synod, in opposition to the *Iconoclasts*.—— The Use of all holy Images is of great advantage to the Faithful, not only in admonishing them of the Benefits and Blessings receiv'd from Christ; but likewise in laying before them the Miracles God has wrought by his Saints, and proposing to them worthy Examples; for which they may be excited to Thanksgiving, and to order their Life and Manners in imitation of those Holy Men; to adore and love God, and to practise a Vertuous Life. Let him be *Anathema* who teaches the contrary. And if any Abuses have crept in amongst these

nem impertiendam; non quod credatur inesse aliqua in eis divinitas, vel virtus, propter quam sint colendæ, vel quod ab eis sit aliquid petendum; vel quod fiducia in imaginibus sit figenda; veluti olim fiebat a Gentibus, quæ in Idolis spem suam collocabant: sed quoniam honos, qui eis exhibetur, refertur ad Prototypa, quæ illæ representant: ita ut per imagines quas osculamur, & coram quibus caput aperimus, & procumbimus, Christum adoremus, & Sanctos, quorum illæ similitudinem gerunt, veneremur: id quod Conciliorum, præsertim vero secundæ Synodi Nicenæ decretis, contra Imaginum oppugnatores est sancitum.——Cum vero ex omnibus sacris imaginibus magnum fructum percipi; non solum quia admonetur populus beneficiorum & munerum, quæ a Christo sibi collata sunt; sed etiam quia Dei per Sanctos miracula & salutaria exempla oculis Fidelium subjiciuntur; ut pro eis Deo gratias agant, ad Sanctorumque imitationem vitam moresque suos componant, excitenturque ad adorandam, & ad diligendum Deum, & ad pietatem colendam. Si quis autem his decretis contraria docuerit, Anathema sit. In has autem sanctas & salutares observationes, si qui abusus irrepserint, eos prorsus aboleri Sancta Synodus vehementer

menter cupit; ita ut nullæ falsi dogmatis imagines, & rudibus periculosi erroris occasionem præbentes, statuantur.

holy Observances, the Holy Synod earnestly desires care may be taken for their redress: so that no Images be propos'd which may any ways concur to the promoting unsound Doctrin, or give occasion to the Ignorant of falling into dangerous Errors.

AN

APPENDIX,

CONTAINING

The Testimonies

Of some Eminent

PROTESTANTS,

Confessing the FATHERS of the Primitive Church to have Taught, Believ'd, and Practis'd the above-mention'd Doctrins.

THis is the Language of Antiquity, and thus do the *Fathers* speak, as They had been taught by their Predecessors, and These from the Apostles. What They say, is Plain, Clear, and Full enough; and yet not so privileg'd above other sublunary things, as to be free from all Exceptions. Many, I question not, will be made against what is here done; but my Care at present is only to obviate *One*, which I hope will be the *Principal*, and 'tis this.

That however the *Fathers* are here produc'd as Abettors of these Doctrins; yet that many *Testimonies* are found in the same *Fathers*, wherein they seem to maintain Opinions quite *opposite* to These. Of what Authority therefore can These *Testimonies* be, since all Parties and Divisions of Christians lay claim to the same Fathers, for the upholding Their Tenets, so contradictory to each other?

I answer; That never any Author yet, either Sacred or Profane, has writ so cautiously, but that some Sentences may be pick'd out of him, which seem to favour an Opinion or Doctrin *quite contrary* to the main and principal *Design* of his Work. This is so evident, that it stands in little need of Proof. For we see daily the *Laws* and *Statutes*, tho' worded with the greatest caution, for the preventing all Ambiguity, made use of for *contrary* Pretences. I have seen some Places of the *Mass-Book* produc'd *against Transubstantiation*, tho' it be a Doctrin there so clearly own'd. And don't we find, by a sad Experience, the very *Scripture* daily produc'd *against it self*? We look upon nothing to be more *clear* in the *New Testament*, than that God the *Son* became *Man*, was Born, and Died upon a Cross for our Redemption; nay, 'tis beyond question, that the declaring *this Truth* to the World, was the *Principal Design* of that Sacred Volume. And yet several Texts have been made use of out of this same Book, to prove a *contrary Doctrin*. Thus did those ancient Hereticks the *Marcionites*, out of these words of St. *Paul*, spoken of Christ, (*Ep. to the Philip. c. 2. v. 7, 8.*) He *took upon him the Form of a Servant,—was made in the Likeness of Men,—found in Fashion as a Man, &c.* endeavour to prove, that according to the Doctrin deliver'd by the Apostles in Scripture, Christ was no *True*, *Real*, and *Substantial* Man, but only a Man in *Figure*, *Likeness*, and *Fashion*; and so did not *Really* suffer on the Cross, but only in *Appearance*.

And now if this be the Condition of all Books and Writings whatever, either the Authority of *all Books* must be lessen'd upon this score, or else not the *Writings* of the *Fathers*, at least any more than the rest. That *Objections* therefore are made out of the *Fathers*, against the Doctrins they here evidently and at large maintain, is no matter of wonder; the same is, or may be done out of all Books. It is enough to satisfie any Considering Man, that the *Fathers* are confess'd and own'd to have

have taught and practis'd these Doctrins, for which I have quoted them, by Men of all sorts of Persuasions and Religions, even by those who make the Objections. *Roman-Catholicks* all agree, that the Doctrins here related, are conform to the Sentiments of the *Fathers*. *Protestants* likewise acknowledge, that the *Fathers* taught these Doctrins. And to remove all Doubts of this kind, I'le here, by way of *Appendix*, insert some Testimonies of Eminent and Leading *Protestants*, wherein they confess, that the *Fathers* maintain'd these Tenets and Doctrins, for which I have here produc'd them.

CHAP. I.

Protestants *confess, that the* Fathers *of the Primitive Church believ'd* Peter *to have been appointed* Head *of the Church, and that 'twas founded upon Him.*

FRom these Words of St. *Hierom* (*l.* 1. *cont. Jovian.*) *Amongst the Twelve One is chosen, that a Head appointed, the occasion of Schism should be taken away*: Thus Dr. *Covel* (in his *Examin. p.* 106.) argueth. *If this were the Principal Means to prevent Schisms and Dissentions in the Primitive Church, when the Graces of God were far more abundant and eminent than now they are: Nay, if the Twelve were not like to agree, except there had been One Chief among them*; (*for, saith* Hierom, *among the Twelve One was therefore chosen, that a Chief being appointed, occasion of Dissention might be prevented*) *How can they think, that Equality would keep all the Pastors in the World in Peace and Unity? &c. For in all Societies, Authority* (*which cannot be, where all are equal*) *must procure Unity and Obedience.*

The *Centurists* confess, (*Cent.* 4. *col.* 556.) That *Optatus*, *l.* 2. *cont. Donat.* writeth: *It cannot be denied, but that thou knowest in the City of* Rome, *the Episcopal Chair to have been first bestow'd upon* Peter, *in which* Peter, *the Head of all the Apostles, sat, whereupon he is call'd* Cephas; *in which one Chair Unity should be kept by all, lest the other Apostles should every one defend his own: So that he should be esteem'd a Schismatick and Sinner, who should erect another against that singular See; therefore there is one Chair, &c.*

They

They also reprehend him (*Cent.* 4. *col.* 1100.) *for that he extolleth overmuch the Chair of* Peter, *and the Succession of the* Roman *Bishops.* And Dr. *Fulk* (in his *Retentive, p.* 148.) chargeth *Optatus* with absurdity, for saying of *Peter, He deserv'd to be preferr'd before all the Apostles, and he alone receiv'd the Keys of the Kingdom of Heaven, to be communicated to the rest.*

The *Centurists* (*Cent.* 3. *col.* 85.) recite and reprove *Origen* (*Hom.* 17. *in Lucam*) for calling *Peter, the Prince of the Apostles.*

Dr. *Reynolds* (in his *Conference, p.* 485.) citeth St. *Dionysius* (*de Divinis nominibus, c.* 3.) terming *Peter the Chief and most Ancient Top* (*or Head*) *of the Apostles.*

The *Centurists* charge St. *Hilary* that he *speaketh incommodiously of* Peter, *that he lieth under the Building of the Church, and is made the Foundation thereof.* In like manner (*Cent.* 4. *col.* 557.) they affirm, that St. *Hierom* saith incommodiously of *Peter,* that *our Lord built his Church upon him.* Again, they reprove (*Cent.* 4. *col.* 558.) for the like Saying, *Nazianzen*: And charge *Tertullian* (*Cent.* 3. *col.* 84.) *That, not without error, he seemeth to think, that the Keys were committed only to* Peter, *and that the Church was built upon him.* And (*ibid.*) they confess, that *Cyprian* in many Places affirmeth the *Church to be founded upon Peter,* as *l.* 1. *ep.* 3. *l.* 4. *ep.* 9. *&c.* And (*ibid. col.* 85.) they charge *Origen* (*Tract.* 5. *in Matth.*) to say, *Peter by promise deserv'd to be made the Foundation of the Church.*

Danæus (*Resp. ad Bellar.*) reproveth the *Fathers* in general, for that *They* (saith he) *naughtily expounded of the Person of* Peter, *that Saying of Christ* (Matth. 16.) *Thou art* Peter, *and upon this Rock I will build my Church.*

CHAP. II.

It is confess'd by Protestants, *that the Fathers taught the Bishops of* Rome *to be Successors of St.* Peter: *And that They claim'd a* Primacy *even in the First and Purest Ages of the Church.*

DR. *Bilson* (in his *True Diff. part* 1. *pag.* 147.) confesses most plainly and in general, that *The Ancient and Learned Fathers*

thers call the Roman *Bishop*, Peter's *Successor*. Dr. *Reynolds* (in his *Confer. p.* 42.) further grants, that *The Fathers say*, Peter *was Bishop of* Rome; naming for this, *Jerom*, *Eusebius*, *Irenæus*. And Dr. *Cooper* (*Chron.*) calls *Linus*, *The First Bishop of* Rome *after* Peter. *Bucer* (*in præpar. ad Conc.*) says, *We plainly confess, that among the Ancient Fathers, the* Roman *Church obtain'd Primacy above others, as that which has the Chair of St.* Peter, *and whose Bishops have almost always been accounted the Successors of* Peter.

And that the Bishops of *Rome* did even in the first Three hundred Years exercise this *Primacy*, is likewise acknowledg'd by *Protestants*. In the Third Age Pope *Damasus* sat in the Apostolick Chair, and is call'd by Mr. *Whitgift* (in his *Def. p.* 345.) *a Vertuous, Learned, and Godly Bishop*; and yet this Pope is charg'd by Mr. *Cartwright* (in *Rep. part* 1. *pag.* 502.) *to speak in the Dragon's Voice, when he shames not to write, that the Bishop of* Rome's *Sentence was above all other to be attended for in a Synod.* Mr. *Symonds* (on the *Revel. c.* 5. *p.* 54.) acknowledges, that *Damasus wrote to the Councils of* Africk, *that the Judgment of the Causes of Bishops, and all other Matters of great importance, may not be determin'd but by the Authority of the Apostolick See.* The *Centurists* (*Cent.* 4. *col.* 1367.) confess out of *Socrates*, that *Peter* Patriarch of *Alexandria* being expuls'd thence by the *Arians*, was, upon his Request to *Damasus*, and by vertue of his Letters, restor'd, and confirm'd in his See of *Alexandria*. Mr. *Bunny* likewise owns (in *Trial of Pope's Title*, *p.* 117.) *that* Damasus *in his fourth Epistle to* Prosper, *and the other Bishops of* Numidia *in* Africk, *commands them, that in all doubtful Matters they refer themselves to Him, as to the Head, &c.*

In this same Age liv'd also Pope *Julius*, of whom Mr. *Cartwright* (in 2 *Reply*, *part* 1. *p.* 510.) thus writeth: Julius *Bishop of* Rome *says, it was decreed by the Laws of the Church, and immediately after the* Nicene *Council, That the Bishop of* Rome *must be call'd to the Synod, and that that was void which was done there besides his Sentence.* The *Centurists* relate, That whereas the *Arians* had expell'd *Athanasius* Bishop of *Alexandria*, and other Catholick Bishops of the Eastern Church from their Sees, *Julius commanded the* Arians *to come to* Rome, *and appointed also a Day to* Athanasius; where having heard their Cause, *He restor'd every one of these* (injur'd Bishops) *to his own Place*: and this not by entreaty, or as Umpire, but, as the *Centurists* confess, (*Cent.* 4. *col.* 550.)

col. 550.) *by Prerogative of the* Roman *See.* All which is extant in *Athanasius*'s Second Apology, alledg'd likewise by the *Centurists.* Neither was this the Private Opinion of some Popes, but the receiv'd Doctrin of other Bishops and Fathers; insomuch that the Council of *Sardis* (stil'd by Mr. *Bell, The Famous and Ancient Council of* Sardis) consisting of Three hundred Bishops, many of which had been Members of the First General Council of *Nice, decreed Appeals to the Bishop of* Rome, as is confess'd by the *Centurists* and *Osiander,* who both recite the *Canon* of the said Council: and *Osiander* giving the Reason hereof, says, (*Cent.* 4. *p.* 294.) *It was the ancient, common, and receiv'd Error, that* Peter *was the first Bishop of* Rome; *therefore this Honour was thought due to the Successor of* Peter, *according to the common Opinion.*

In the Second Age it is confess'd (*Cent.* 3. *col.* 168) that *Pope* Stephen *did in this Age threaten Excommunication to* Helenus *and* Firmilianus, *and all throughout* Cilicia *and* Cappadocia (of the Eastern Church) *for rebaptising Hereticks.* The same *Centurists* own (*Cent. c.* 7. *col.* 168.) *that* Dionysius *Bishop of* Rome, *through the false Accusation of some, excommunicated* Dionysius *Bishop of* Alexandria; *but* Dionysius *of* Alexandria *made his Apology, and refuted the Errors falsly objected unto him, as* Athanasius *reports.* They likewise reprove St. *Cyprian* for calling *Peter's Chair, the Principal Church from whence Priestly Unity ariseth.* Mr. *Trig* thus reprehends St. *Cyprian* (upon *Jude*; *p.* 285.) Cyprian *gives more Privileges to the* Roman *Church*; *he calls it the Chief Church, from whence Priestly Unity began, &c. and to which Infidelity cannot have access.* Upon which he makes this Inference: *Here we may note, what Certainty it is, to build our Faith on the Fathers.* The *Centurists* again charge the same Father, for *teaching* (as they will have it) *without any Foundation of Scripture, That the* Roman *Church ought to be acknowledg'd of all other for the Mother and Root of the Catholick Church.*

In the First Age after the Apostles, Pope *Victor* govern'd the Church, who in Dr. *Whitgift*'s Opinion *was a Godly Bishop and Martyr, and the Church at that time in great Purity*: yet of Him says Dr. *Whitaker,* with Dr. *Fulk, The first that exercis'd Jurisdiction upon Foreign Bishops, was* Victor; insomuch that he Excommunicated the Bishops of *Asia,* for not observing the Feast of *Easter-day* according to the Use of the *Latin Church*: And in this

this Dr. *Fulk* charges him, that *He passed the Bounds of his Authority.* The *Centurists* (*Cent.* 2. *c.* 7. *col.* 159.) record, That *Anacletus, in the Epistles which bear his Name, in the general Regiment of Churches, so joyns them together, that to the* Roman *Church he attributes Primacy and Excellency of Power over all Churches, and over the whole Flock of the Christian People, and that by the Authority of Christ saying to* Peter, *Thou art* Peter, *and upon this Rock I will build my Church, &c. The Bishop of* Rome *is placed First, as the Supreme Head of the Church; who tho' he err, yet will he not have him to be judg'd of others, &c.* He likewise there prescribes, that *If greater Difficulties arise, or Causes fall out among the Bishops and Primates themselves, let them be brought to the See Apostolick, if such Appeal be made: for so the Apostles ordain'd by the appointment of our Saviour, that the greater and harder Questions should always be brought to the Apostolick See, upon which Christ built his Universal Church.* In like manner they say of *Xystus* Pope, That in his Second Epistle he nameth himself the *Bishop of the Universal Apostolick Church; and willeth others to appeal to the Apostolick See, as to the Head.* And *Irenæus*, who, according to *Hamelmanus*, might yet remember the Apostles own lively Preaching, affirming, that *It is necessary that all Churches do accord to the* Roman *Church, in regard of a more powerful Principality*, is charg'd for the same by the *Centurists, with a corrupt Saying, concerning the Primacy of the* Roman *Church. Papias* too, who liv'd in the Apostles time, and, as Dr. *Fulk* confesses, was Scholar to St. *John*, is thus charg'd by Mr. *Middleton*, (*Papistomast. p.* 200.) *Papias*, says he, *was the first Father and Founder of Traditions, and* Peter's *Primacy, or* Romish *Episcopality.* And Dr. *Whitaker* blushes not yet farther to assert, That *the Mystery of Iniquity did work in the See of* Rome *in* Peter's *time, and did shew it self in* Anicetus, Victor, Cornelius, Sozimus, Bonifacius, Celestinus.

CHAP. III.

It is acknowledg'd by Protestants, That the Fathers of the Primitive Church taught the Doctrin of Traditions.

MR. *Cartwright* (*in Whit. Def. p.* 103.) saith, *To allow* Austin's *Saying* (concerning Tradition) *is to bring in Popery again.* And, *If St.* Austin's *Judgment be a good Judgment, then there be some things commanded of God, which are not in the Scriptures, and thereupon no sufficient Doctrin contain'd in the Scriptures.* Dr. *Reynolds* and Dr. *Whitaker* do own St. *Chrysostom* (*in* 2 *Thess. Hom.* 4.) *Epiphanius*, and *Eusebius*, to have held the Doctrin of *Tradition. Chemnitius* (*Exam. part* 1. *p.* 87.) reproveth for their like Testimony of unwritten Tradition, *Clemens Alexandrinus, Origen, Epiphanius, Ambrose, Hierom, Maximus, Theophilus, Basil.* Mr. *Fulk* (*against Purg. p.* 303.) confesseth as much of *Chrysostom, Tertullian, Cyprian, Augustin*, and *Hierom. Schrederus* (*Opus. Theol. p.* 72.) acknowledgeth, *that* Origen, *and* Basil *in his Book of the* Holy Ghost, *and* Hierom *against the* Luciferians, *do relate many Customs, which they call Doctrins receiv'd by Tradition without Writing; as, Threefold Immersion in Baptism, Prayer towards the East, the Words of Invocation when the Bread of the Eucharist is shew'd, &c. Prohibition to fast on Sundays, &c. Sacrifices for the Dead.*

Dr. *Whitaker* reproveth for the like Doctrin of Traditions (*de Sacra Script. p.* 678.) *Chrysostom, Epiphanius, Tertullian, Cyprian, Augustin, Innocentius, Leo, Basil, Eusebius.* The *Centurists* condemn all the Fathers of the Fourth Age one by one, for this Doctrin of Tradition (*Cent.* 4. *p.* 299.) *Chemnitius* (*Exam. part* 1. *p.* 87.) rejecting the Sayings of *Origen*, concludeth thus; *So* Origen *judgeth that there are Apostolical Traditions.* Dr. *Fulk* (*against Purg. p.* 393.) confesseth, *that* Tertullian *taught Sacrifice and Prayer for the Dead, upon Traditions from the Apostles.*

CHAP.

CHAP. IV.

Protestants confess, that the Fathers of the Primitive Church believ'd and practis'd the Doctrin of Praying to Saints.

CHemnitius (*Exam. part.* 3. *p.* 211.) alledgeth St. *Austin* invocating Saints. Dr. *Fulk* (in his *Rej. p.* 5.) *I confess* (saith he) *that* Ambrose, Austin, Hierom, *held Invocation of Saints to be lawful. And that in* Nazianzen, Basil, *and* Chrysostom *is mention of Invocation of Saints*; *and that* Theodoret *also speaketh of Prayers unto Martyrs.* The *Centurists* (*Cent.* 5. *c.* 6. *col.* 675.) charge St. *Chrysostom*'s Liturgy with *Invocation of our Blessed Lady by Name.* And again (*Cent.* 4. *col.* 295.) They alledge several Examples of Prayers to Saints, in *Athanasius, Basil, Nazianzen, Ambrose, Prudentius, Epiphanius,* and *Ephrem.* Mr. *Brightman* (*Apocal. in c.* 14. *p.* 382.) having nam'd *Athanasius, Basil, Chrysostom, Nazianzen, Ambrose, Hierom, Austin, &c.* reproveth them, *as in words condemning Idolatry, but indeed establishing it by Invocation of Saints, worshipping of Reliques, and such like wicked Superstitions, &c.* *Beza* (*Præf. Nov. Test.*) speaking of the Times of *Cyprian, Austin,* and *Chrysostom,* acknowledgeth, that *then prevail'd Invocation of the Dead.* The *Centurists* (*Cent.* 3. *col.* 84.) say thus of St. *Cyprian*: *Verily* Cyprian, *in the end of his First Epistle of his First Book, doth not obscurely think, that Martyrs and Saints departed do pray for the Living.* And (*Cent.* 3. *col.* 83.) they charge *Origen* for praying, O *Holy* Job, *pray for us Wretches*: And for teaching (*Hom.* 1. *in Ezech.*) *That Angels are to be pray'd unto.* Dr. *Whitgift* (in his *Def. p.* 473.) saith, *Almost all the Bishops and Learned Writers of the* Greek *Church, and* Latin *also, for the most part were spotted with Doctrins of Free-will, of Merit, of Invocation of Saints.* Dr. *Saravia* and *Beza* (*in Defens. tract. de Divers. p.* 346, 349.) do both affirm, that *Aërius* was condemn'd by the Fathers, for his then maintaining, That *the Saints departed are not to be pray'd to.*

CHAP. V.

'Tis acknowledg'd by Protestants, That the Fathers of the Primitive Church did honor the Reliques of Martyrs.

CHemnitius (*Exam. part* 4. *p.*10.) acknowledges, that the Christians in *Constantine*'s time *made Pilgrimages to such Places, where they heard were Reliques famous and renown'd with Miracles.* Dr. *Beard* (in his *Retrac. p.* 197.) affirmeth, *that in former times, &c. they plac'd the Reliques of Saints under the Altar, as* Ambrose (whom he calleth *this good Father*) *witnesseth of the Reliques of* Gervasius *and* Protasius; *Christ was upon the Altar, who suffer'd for all; the Reliques of them under the Altar, who were redeem'd with his Blood.* St. *Hierom* (*contra Vigilant.*) assures us, *that the Emperor* Constantine *translated the holy Reliques of* Andrew, Luke, *and* Timothy *to* Constantinople, *at which the Devils roar. Bullinger* (*de Orig. Err. p.* 67.) disliking the same, affirmeth, *that* Jerom *is overful in that he saith, that Devils roar at the holy Reliques of* Andrew. *Osiander* (*Epit. Cent.* 4. *p.* 506.) reproveth St. *Jerom*, for that, says he, *St.* Jerom *did foolishly contend, that the Reliques of Saints were to be worshipp'd.*

Chemnitius confesses (*Exam. part* 4. *p.* 10.) That *Mention is made in* Augustin, *that a blind Woman receiv'd Sight at the Translation of the Reliques of* Stephen. The *Centurists* likewise acknowledge, (*Cent.* 4. *col.* 457.) that *If we believe* Ambrose, *the Sick were cur'd by touching with the Hand the Garments of Saints, and the Possessed were deliver'd.* And, *I do not think those Miracles vain* (says Dr. *Whitaker, Con. Dur. l.* 10. *p.* 866.) *which are reported to be done at the Monuments of Martyrs. Chemnitius* confesses (*Exam. part* 4. *p.* 7.) that *Jerom* writeth, that the Hereticks *Cajani* were condemn'd by *Tertullian*, for *that they would not honor the Reliques of Martyrs.* Mr. *Fox* reports out of St. *Chrysostom* and *Theodoret*, That after the bringing of the Body of *Babylas* (Martyr) into the Temple (of an Idol), the Idol ceas'd to give any more Oracles, saying, that for the Body of *Babylas* he could give no more Answers. This same Relation of *Babylas*, Dr. *Hicks* has more at large in his *Jovian, p.* 128. which we will here add.

Julian's

Julian's elder Brother, *Gallus Cæsar*, while he was at *Antioch*, being very much griev'd to see the pleasant Place of *Daphne* so polluted with Idolatry and Gentile Superstition, was resolv'd to Cleanse it, and Hallow it in this manner: He thought, if he built an Oratory over against *Apollo*'s Temple, and plac'd the Body of *Babylas* the Martyr in it, it would bring the Christians from the Town to worship there, and so the Temple of *Apollo* would soon grow unfrequented. Accordingly it hapned: For from the time the Martyrs Bones were put there, the *Dæmon* grew dumb, and so continued till *Julian* came to *Antioch*, where he found the Temple of his God neglected, and desolate; and when they told him, that the God had not spoke of a long time, he pretended it was because he had been so neglected; and therefore, to make him ample amends, he offer'd him Sacrifices in such excessive Numbers, that the Heathens call'd him *Bull-burner, as well as the Christians*, and censur'd him for his Extravagance and Superstition in that Point. Yet for all this *Apollo* stood mute, till *Julian* again and again begging him to tell him how he should succeed in his *Persian* Expedition, he at length answer'd, That he was hinder'd from delivering Oracles, by the dead Bodies which were burid so near unto him. *Julian* by this perceiv'd, that he meant especially the Body of *Babylas*, though some other Martyrs were buried there about him; and therefore he forthwith made the Christians remove them all, as *Theodoret* saith; but *Socrates*, *Sozomen*, and *Chrysostom* say, that they only remov'd the Coffin of *Babylas*, and as they carried it in Solemn Procession into the City, the *Præcentors* sang *Psalms*, and the *Chorus*, made up of Men, Women, and Children, at every Pause sung the Seventh Verse of the Seventy ninth Psalm.

Sozom. l. 6 c. 19.

CHAP.

CHAP. VI.

It is granted by Protestants, That the Doctrin of Purgatory, Prayer and Sacrifice for the Dead, was taught and practis'd by the Ancient Fathers.

BUllinger having perus'd divers Places of St. *Austin*'s Writings concerning *Prayer for the Dead*, confesses (*de Orig. Err. fol.* 223) *That not in one, but in many Places*, Augustin *makes mention of Sacrifice for the Dead, &c. In Enchyrid. c,* 109. *For it is not to be denied* (says he) *but that the Souls of the Dead are reliev'd by the Piety of their Living Friends, when the Sacrifice of the Mediator is offer'd for them, &c.* Dr. *Willet* affirms (*Tetrast. part* 3. *p.* 97.) *That divers of the Ancient Fathers did incline too much to maintain and commend Prayer for the Dead; with which Error* (says he) *St.* Austin *seems somewhat to be infected.* Dr. *Fulk* confesses (*Confut. of Purg. p.* 110.) *That* Austin de Civit. Dei, l. 21. c. 13. *concludeth very clearly, that some suffer Temporal Pains after this Life, this may not be denied*: yea, he boldly avouches, *That* Austin *blindly defended Prayer for the Dead. I do not deny,* says *Calvin,* (*de Rat. Ref. Eccl.*) *these Prayers* (for the Dead) *to have been receiv'd by St.* Chrysostom, Epiphanius, *St.* Austin, *and such others, because they had them from their Predecessors, &c. But these good Men whom I have nam'd, with overmuch Credulity, without Discretion and Judgment, follow'd that which within short time had gotten Authority*

Dr. *Fulk* not only reprehendeth (*Confut. Purg. p.* 320, *&c.*) *Ambrose, Chrysostom,* and *Austin,* for allowing *Prayer for the Dead,* but withal admits, that it was the *common Error of their Times.* And speaking of *Constantine* the Great, who liv'd somewhat before these Fathers, he affirms, *That in the Burial of* Constantine *there is mention of Prayer for his Soul, according to the Error of his Time.* In like manner the *Centurists* observe (*Cent.*4. *col.*454.) *That a great Multitude of People pour'd out their Prayers with Tears, for the Soul of the Emperor.* And for the Doctrin of *Purgatory,* they accuse *Lactantius, Prudentius,* and St. *Jerom.* For which Doctrin Dr. *Beard* likewise reproves *Athanasius, Basil, Gregory Nazianzen.*

Mr. *Gifford*

Mr. *Gifford* grants (in *Dæmon.* against the *Brownists*, *p.* 38.) *In the Publick Worship, to pray for the Souls of the Dead, and to offer Oblation for the Dead, was general in the Church, long before the Days of* Austin; *as appears* (says he) *in* Cyprian *and* Tertullian, *who were before him, and nearer to the Times of the Apostles. Joannes Winkelmannus* confesses (*in Apoc. p.* 206.) that *Origen* decreed a *Purgatory, wherein after this Life some Sins are purg'd.* The *Centurists* say thus, (*Cent.* 3. *col.* 87.) *Thou maist see some Seeds of Purgatory spread abroad in some Places of* Origen: and produce several Places out of *Origen*, in which he establishes *Purgatory*; acknowledging, that in his Book *de Princip.* he *decrees Purgatory to be the Punishment of Sins.*

Chemnitius grants, that in the Writings of *Dionysius* the *Areopagite*, who was converted by the Apostles, mention is made *of Prayer for the Dead in the Church.* The like is acknowledg'd by *Melanchton*: And Dr. *Fulk* in plain Words teaches (against *Purg. p.* 353.) that *Tertullian, Cyprian, Austin, Jerom*, and a great many more, do witness, *that Sacrifice for the Dead is the Tradition of the Apostles*; to which *Bucer* agrees, affirming, *That Prayer and Alms were made for the Dead, almost from the very beginning of the Church.* Lastly, *Zuinglius* being impugned for denying Prayer for the Dead, and press'd with the Authority of Fathers, who derive this Custom from the Apostles; His Answer is thus, (*Tom.* 1. *Epich. Decan. Miss. f.* 186.) *If it be so as* Augustin *and* Chrysostom *report, I think that the Apostles suffer'd certain to pray for the Dead, for no other cause, than to condescend to their Infirmity.*

CHAP. VII.

Protestants own, That the Fathers of the Primitive Church believ'd and taught the Real Presence of Christ in the Sacrament, as also the Doctrin of Transubstantiation.

DR. *Humprey* (*Jesuit. part* 2. *rat.* 5. *p.* 627.) speaking of St. *Gregory* and St. *Augustin*, puts this Question; *What* Gregory *and* Augustin *brought into the* (English) *Church?* To which he answers; *They brought Transubstantiation*; with many other Catholick Points, by him there recited. The *Centurists* speaking

speaking of St. *Chrysostom* (*Cent.* 5. *col.* 517.) confess, that *He seemeth to teach Transubstantiation.* They likewise affirm, that Eusebius Emissenus *did speak unprofitably of Transubstantiation.* And many Protestant Writers do highly reprove the *Books of Sacraments* written by St. *Ambrose, for affirming the Opinion of Christ's Bodily Presence in the Sacrament:* insomuch that the *Centurists* (*Cent.* 4. *c.* 4. *col.* 295.) charge St *Ambrose, for not writing well of Transubstantiation, and Application for the Dead.* For the same Reason *Peter Martyr* dislikes the Judgment of St. *Cyril*: And (*in ap. Conf. August. fol.* 128.) further annexes; *I will not so easily subscribe to* Cyril, *who affirmeth such a Communion, as thereby even the Substance of the Flesh and Blood of Christ, first is joyn'd to the Blessing,* (*for so he calleth the Holy Bread*) *&c.*

Ursinus gives this Account (*Commonefac. de Cœn. &c. p.* 211.) of St. *Cyprian*: *In* Cyprian, says he, *are many Sayings which seem to affirm Transubstantiation.* And whereas St. *Cyprian* testifies, that *That Bread which our Lord gave to his Disciples, not in shew, but in nature chang'd, by the Omnipotency of the Word is made Flesh*; the *Centurists* (*Cent.* 3. *col.* 247.) say hereof, Cyprian *in his Sermon* de Cœna Domini *thinks, that in the Supper there is the true Body and Blood of Christ.* The same they affirm of *Tertullian* and *Origen.* And it is acknowledg'd by many Protestant Writers, that in the time of *Tertullian, Cyprian,* and *Origen, Christians were accus'd for killing Infants, and eating Men's Flesh: Which Calumny thence arose* (says *Osiander*) *in that Christians believ'd and confess'd, that in the Sacred Supper of our Lord, the Body of Christ was eaten, and his Blood drunk.*

Moreover St. *Ignatius,* who, by the confession of Mr. *Whitgift, was St.* John's *Scholar, and liv'd in Christ's time,* did affirm of some Hereticks of his time (as is acknowledg'd by several Protestants) *They do not admit,* says he, *Eucharists and Oblations, because they do not confess the Eucharist to be the Flesh of our Saviour Jesus Christ, which Flesh suffer'd for our Sins.* 'Tis accordingly confess'd by *Adamus Francisci* (*Marg. Theol. p.* 256.) that *Transubstantiation entred early into the Church:* And *Antony de Adamo* (*Anatom. Miss. p.* 36.) freely owns, that *he hath not yet hitherto been able to know, when this Opinion of the Real and Bodily Being of Christ in the Sacrament did begin.* *Melanchon* (for his suppos'd worth in Learning styl'd by *Lavatherus* the *Phœnix of his Age*) thus writes upon this Subject, (*L.* 3. *Ep. Zuing. & Oecol. f.* 132.)

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There is no care, says he, *that has more troubled my Mind, than this of the Eucharist: and not only my self have weighed what might be said on either side; but I have also sought out the Judgment of the old Writers touching the same: and when I have laid all together, I find no good Reason, that may satisfie a Conscience, departing from the* PROPRIETY *of Christ's Words*, THIS IS MY BODY.

Chemnitius (*Exam. part* 2. *p.* 92.) alledgeth several Sayings of *Austin*, *Ambrose*, and *Nazianzen*, in which they assert *the Adoration of the Sacrament*. St. *Ambrose* (*in Orat Præp. ad Miss.*) is so plain in this Point, that the *Centurists* (*Cent.* 4. *col.* 437.) do affirm of those Prayers of St. *Ambrose*, that *They contain the Adoration of the Bread in the Sacrament*. The same is acknowledg'd by Mr. *Parkins* and *Crispinus*: And yet those Prayers are own'd for the Writings of St. *Ambrose* by Dr. *Bilson*.

CHAP. VIII.

Protestants confess, that the Primitive Church taught and practis'd the Sacrifice of the Mass.

O*siander* (*Cent.* 4. *p.* 16.) says of the Seventy ninth Canon of the Fourth Council of *Carthage* (in which St. *Austin* was present) *This Canon, if it be not forg'd, shew'd at that time Prayers and Sacrifices to be made for the Dead*. Before this Council was St. *Ambrose*, whom the *Centurists* charge thus; *He useth Speeches which none of the Fathers before him us'd, as to say Mass, to offer Sacrifice, &c.* Before him liv'd *Gregory Nyssen*, of whom *Crastovius*, writing against *Bellarmin*, says; *Doth he not know, that the Opinion of* Nyssen *is of it self absurd? &c. For* Nyssen *saith, When therefore Christ gave to his Disciples his Body to eat, &c. then hiddenly, unspeakably, and invisibly his Body was sacrific'd, &c.*

Before him was *Cyril of Jerusalem*, of whom *Hospinian* reports (*Hist. Sac. p.* 167.) saying, *As concerning* Cyril of Jerusalem, *he saith indeed, according to the receiv'd Custom of his time, that the Sacrifice of the Altar is the greatest Help of Souls*. Before these Times liv'd St. *Cyprian*, whom the *Centurists* reprove (*Cent.* 3. *c.* 4. *col.* 83.) saying, Cyprian *says, the Priest exercises the Office of Christ, and Sacrifice is offerd to God the Father*. And further

they say, Cyprian *affirms superstitiously, that the Priest exercises the Office of Christ, in the Supper of the Lord.* *Tertullian* is likewise charg'd by *Osiander* and Dr. *Fulk*, for that *He approved Sacrifice for the Dead.* *Origen* is reprov'd by *Chemnitius* (*Exam. part* 3. *p.* 50.) for teaching, that *It is certain that the Daily Sacrifice is hindred to them who serve the Necessities of Wedlock*; *whereupon it seems to me, that he only is to offer the Daily Sacrifice, who has vow'd himself to daily and perpetual Chastity.*

Before these liv'd *Irenæus*, who is rejected by *Calvin*, for that *He expounds the Place of* Malachy (Chap. 1. v. 10, 11.) *of the Sacrifice of the Mass.* And the *Centurists* affirm, that *He seems to speak very incommodiously of Sacrifice, when he says,* (Christ) *taught a New Sacrifice of the New Testament, which the Church receiving from the Apostles, offers to God over the whole World.* And *Szegedin* undertaking to set down the *Framers of the Mass*, begins with the Fathers from the Apostles Times, and the Councils of the Primitive Church, saying, (*in Spec. Pont. p.* 68.) *The Framers of the Papistical Mass were* Clemens, Anacletus, Alexander, *&c.* and *the Councils of Bishops for the Papistical Mass, were the Councils of* Ephesus, Antioch, *the Second of* Carthage, *of* Constantinople, *of* Arles, *&c.*

Before all these liv'd St. *Ignatius*, of whom the *Centurists* say, *Certain doubtful and incommodious Speeches occur in some* (Fathers:) *as in the Epistle of St.* Ignatius ad Smyrnenses, Ignatius *says, It is not lawful without a Bishop to Offer or Sacrifice*: which Words they censure as *dangerous, and the Seed of Error.* But Mr. *Beacon* confesses (*Reliq. of Rome, f.* 344.) that *The Mass was begotten, conceiv'd, and born anon after the Apostles times, if all be true that Historiographers write.* In like manner *Sebastianus Francus* (*Ep. de Abrog. Stat. Ec.*) owns, that *Presently after the Apostles, all things were turn'd upside down, &c. The Supper of the Lord was turn'd into a Sacrifice.* *Calvin* upon this Subject speaks thus of the Primitive Fathers, (*Instit. l.* 4. *c.* 18. *sect.* 11.) *I see those old* (Fathers) *to have detorted this Memory, otherwise than was agreeable to the Institution of our Lord*; *in that their Supper carried the face of I know not what reiterated, or at least renew'd Sacrifice, &c. For they more nearly imitated the Jewish manner of Sacrificing, than either Christ had ordain'd, or the Rule of the Gospel permitted.* And Dr. *Field* (*of the Church, l.* 3. *c.* 19. *p.* 107.) thus speaks upon this Point: *The Fathers,* says he, *to shew that Christian Religion is*

not

not without Sacrifice, and that of a more excellent nature than theirs (of the Jews) *were*; *did much urge, that Christ once offer'd for the Sins of the World upon the Altar of his Cross, is daily in Mystery offer'd, slain, and his Blood pour'd out on the holy Table*: And, that *This Sacrifice of Christ, slain for the Sins of the World, thus continually represented, and living in our Memories, is the Sacrifice of Christians. Calvin* agen speaking of *Catholick Writers* (*l. de Ver. Eccl. Ref. p.* 389.) *When therefore*, says he, *they object to us the Place of* Malachy, *to be expounded by* Irenæus *of the Sacrifice of the Mass, the Sacrifice of* Melchisedech *to be so handled by* Athanasius, Ambrose, Augustin, Arnobius; *let it be briefly answer'd, The self-same Writers elsewhere also do expound Bread to be the Body of Christ*; *but so ridiculously, that Reason and Truth compel us to dissent from them.*

CHAP. IX.

'Tis confess'd by Protestants, That the Fathers of the Primitive Church did use the Sign of the Cross, and honour it.

EUsebius relates from the Mouth of *Constantine* himself, who confirm'd the same with Oath, that *The Sign of the Cross appear'd to him in the Afternoon, in great Light above the Sun, and a Writing therein, with these Words*, In hoc vinces, *In this* (Sign) *thou shalt overcome.* The same History is reported out of *Eusebius*, by *Osiander*, Mr. *Fox*, Mr. *Gualter*, and Mr. *Trig*, all Protestant Writers. And agen, *Sozomene* and *Eusebius* relating, that *In what part of the Army the Standard of the Cross* (made by Constantine) *was seen, there the Enemies fled, and the Conquerors pursu'd*; *which the Emperor perceiving, when he saw any part of his Army giving way, there he commanded the Standard to be plac'd, as a certain Help for the obtaining the Victory, &c.* All this is acknowledg'd by Mr. *Brightman* and *Hospinian.*

The *Centurists* say of *Ephrem, That he attributeth over-much to the Sign of the Cross*: and Dr. *Fulk* (against *Heskius, p.* 657.) affirms, that *Ruffinus* and *Cyril had a superstitious Estimation of the Sign of the Cross.* And the *Centurists* (*Cent.* 4. *col.* 459.) charge them for that *At every foot they sign'd their Forehead with the Sign*

of the Cross: which *Signing* was so ordinary in those times, that *Osiander* acknowledges (*Cent.* 4. *p.* 326.) *that* Julian *the Apostate being affrighted, out of his Custom, which he had being a Christian, made the Sign of the Cross upon his Forehead, whereat the Devils suddenly vanish'd away.* And Mr. *Burges* (in *Covel*'s Ans. to *Burg. p.* 130.) discoursing of the Fathers Opinion of the Cross (with exception only to the Point of Adoration) affirms, that *There is nothing ascrib'd to the Cross in or out of Baptism, by the rankest Papist, but the Fathers are as deeply engag'd in the same; so as if we will use it as the Fathers did, &c. we take the Soul to be fenc'd by Crossing of the Body, and the Cross to have vertue of Consecrating the Sacrament, driving away Devils, Witchcraft, &c.* And in proof of this, he alledgeth divers *Fathers* in his Margin. The *Puritans* (in *Treat. of Sign of Cross, p.* 21.) confess, that *The Fathers deliver'd to us the Sign of the Cross, with an Opinion of Vertue and Efficacy, not only in the Act of Blessing our selves, and in the expelling of Devils, but even in the Consecration of the most Blessed Sacraments.* To which purpose they there alledge the special Sayings of St. *Austin.* St. *Jerom*, St. *Cyprian*, *Lactantius*, and *Tertullian.* And St. *Austin* is also reprehended by Mr. *Parker* (*against Symbol. part* 1. *p.* 133.) for his Opinion of the *Cross.*

Dr. *Covel* speaking of the Ancient Times (*Answ. to* Burg. *p.* 138.) affirms, that *No man can deny, but that God after the Death of his Son, manifested his Power to the amazement of the World, in this contemptible Sign, as being the Instrument of many Miracles.* Peter Martyr says, (*Com. Plac. part* 2. *c.* 5. *p.* 349.) *I deny not, but certain Miracles have sometimes been wrought by the Sign of the Cross, as St.* Austin *reports*, l. 2. de Civit. Dei, c. 28. Dr. *Beard* speaking of the Cross (*Ret. from Rom. Rel. p.* 240.) *We confess*, says he, *that there was a holy and commendable Use of the transient Sign of the Cross in the Primitive Church; to wit, as a Badge of Christian Profession, to signifie that they were not asham'd of their Crucified God, which the Heathen and wicked Jews us'd to cast in their Teeth: and so of the permanent Cross erected in Publick Places, to be as it were a Trophy and Monument of the Exaltation of Him that died on the Cross.* The *Centurists* confess (*Cent.* 3. *col.* 121.) *that* Tertullian *seems to tell, that Christians had the Image of the Cross, as well in the Places of their Publick Assemblies, as in their Private Houses.* And *Schultetus* alledges (*Med. Theol. p.* 229. *sect.* 7.) *Tertullian* saying, *At every going forward, coming*

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in or going forth, we make the Sign of the Cross upon the Forehead. And to include many in one; whereas it is confess'd (*Treat. Cat. Trad. p.* 215.) that the *Grecians* and *Abyssins do bow their Heads before the Cross*; a Protestant Writer says hereof, *It seems that this is the greatest Accusation which Protestants have against the Churches of the East and* Africa; *nevertheless, &c. the ancient Doctors, which destroy'd the Pagans Idolatry, have approv'd it, their Devotion did lead them to it, &c.*

CHAP. X.

Protestants acknowledge, That the Primitive Church allow'd the Use of Christ's Image, and his Saints, in their Churches, and reverenc'd them.

Osiander affirms, (*Cent.* 6. *p.* 289.) *that* Austin (sent by *Gregory* into *England*) *thrust upon the* English *Churches the* Roman *Rites and Customs, to wit, Altars, Vestments, Images, &c.* Mr. *Bale* confesses, *that St.* Leo *allow'd the worshipping of Images.* Mr. *Symonds* says (upon *Rev. p.* 57.) Leo *decreed that Reverence should be given to Images, &c.* And St. *Chrysostom* is charg'd by Mr. *Parkins* and Dr. *Fulk* with *worshipping of Christ's Image.* The same Dr. *Fulk* acknowledges, (*against Hesk. p.* 672.) *that* Paulinus *caus'd Images to be painted on Church-walls.* And of the Use of Images in Churches in those ancient Times, several Examples are given by Mr. *Parker*, the *Centurists*, and *Chemnitius*, from the several Testimonies of *Sozomene*, *Athanasius*, *Prudentius*, and others.

But *Lactantius*, who was yet more ancient, is reprov'd by the *Centurists*, for that, say they, *He affirms many superstitious things concerning the Efficacy of Christ's Image*: Which *Centurists* also (*Cent.* 4. *col.* 408.) do make report of that strange Miracle recorded at large by St. *Athanasius*, of a certain holy *Image* of Christ, left in a House where a Christian had inhabited; which the Jews finding, in derision *spit upon it, buffeted it with their Hands, nail'd the Hands and Feet upon a Cross, &c. and at last pierced the Right-side thereof with a Lance, from whence forthwith issued out Water and Blood, &c.*

Functius

Functius confesses (*l.* 7. *Comm. in Chron. f.* 6.) *that* Anno 494. Xenaias *was the first in the Church that stirr'd up War against Images.* *Indeed,* says Dr. *Beard* (*Ret. from Ro. Rel. p.* 401.) *we confess, that there was in these Primitive Times of the Church an Historical Use of Images, as may appear by that Statue of our Saviour at* Cæsarea, *mention'd by* Eusebius; *and the Pictures of* Peter *and* Paul *in the same Author; and of the good Shepherd seeking the lost Sheep, painted upon the Chalices in* Tertullian. Another Protestant discoursing of the Religion taught and profess'd publickly by the *Grecians* and *Abyssins*, reciting amongst the rest, *their having Pictures in their Churches, and inclining and bowing before the Images of Saints*, doth from thence conclude in these words: *It seems that this is the greatest Accusation which Protestants have against the Churches of the East and* Africa; *nevertheless, &c. the Ancient Doctors, which destroy'd the Pagans Idolatry, have approv'd it, their Devotion did lead them unto it, &c.*

Many more Testimonies of *Protestants*, upon all these particular Heads, may be seen more at large, with their exact Quotations, in *The Protestant Apology for Catholicks*, by Mr. *Brerely*; and in another Book entitled, *The Progeny of Catholicks and Protestants*: to which I refer the Reader.

THus far is confess'd by Eminent *Protestants*: not that they approve the Doctrins; but in condemning the *Fathers* for holding them, they give a very pregnant Proof, that they believe the *Fathers* to have held them. So that whatever Testimonies are produc'd out of the same *Fathers*, in behalf of *Contrary* Opinions, they are to be look'd on as no more than Objections, such as may be found in any other Writings (even the *Scriptures* not excepted) *seemingly contrary* to the Chief Design of the Author; just enough to hold on a Dispute, and keep alive the Pleasure of Wrangling. And thus I hope the Principal Difficulty is by this time pretty well over, which I look upon as of no small Concern in relation to our present Differences in Points of Religion; here being by this means a Way open'd for our coming to a better Understanding, and Healing up the Wounds of Divided *Christendom.*

A Serm. at the Visit of the Bish. of Norw. *by* S. Crispe, M. A. *p.* 5, 6.

For if we take now for a Rule, what was not long since deliver'd in a Sermon, set forth by Authority, preach'd by a Reverend Divine of the Church of *England*, viz. *That if we will arrive*

arrive to the True Sense of the Scriptures, we must not follow the Conduct of the PRIVATE SPIRIT, *nor rest in our own* PRIVATE JUDGMENTS, *for the Sense of God's Word: But must take the* CONCURRENT SENSE OF THE CATHOLICK CHURCH IN THE FIRST AND PUREST AGES OF IT; *which may reasonably be presum'd the most Authentick and Crdible Witnesses of the Apostolical Faith and Practice.* If we take this (I say) for a Rule, with the Assurance the same Reverend Divine gives, That if we follow it *with due Modesty and Humility,* WE CANNOT MISS OUR WAY, for it will *lead us to the* BEST CHURCH AND RELIGION IN THE WORLD: We all forthwith meet in *One Church and One Religion.* For it being now agreed on both by *Protestants* and *Catholicks,* what the *Fathers of the First and Purest Ages of the Church taught and believ'd*; and the Method of finding out the True Sense of the Scripture, and the Best Religion in the World, *being* (as here suppos'd) *to take the concurrent Sense of the Church of those Times:* We are upon this oblig'd to lay aside all Differences, as to all the Points confessedly own'd by the *Primitive Church,* and unanimously assent to them, as deliver'd to us by the *Fathers,* the Best *Witnesses* of the Belief and Doctrin of the Church of their Times. *Ibid.*

And as to this, I think there cannot be much difficulty: For there being nothing in our Supposition necessary for the determining the Points of Scripture under debate, but the *Concurrent Sense of the Catholick Church in the First and Purest Ages of it*; from whom can we so well learn this (abstracting at present from *Tradition*) as from those Great and Eminent Men, who were Members of that Church, and committed to Writing what they saw then Believ'd and Practis'd? These speak plainly what was the Faith and Doctrin of those Times, and what they receiv'd from their Predecessors. And now if Others come Ten Ages after, pretending to deliver the *Sense* of the *Church* in the *First Centuries,* what Credit can they deserve, especially as to those Points in which they contradict the whole Current of the *Fathers* and *Historians* of those Times? If it be our Concern to know what was the *Faith* and *Practice* of the *Church* in the *First Three hundred Years,* are not those to be presum'd much more Authentick Witnesses of this, who then liv'd Members of that Church, or receiv'd their Instruction

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and Education from them; than Others, who had not a Being till Thirteen hundred Years after? To appeal, me-thinks, from Those that then liv'd, to Others that come so long after, for the Information of what was done then, is not justifiable to unprejudic'd Reason.

Since therefore 'tis agreed on by all Parties, what the *Fathers* of those First Ages *taught* and *believ'd*; and These are the *Best Witnesses* of what was the Sense of the Catholick Church in the First and Purest Ages of it: According to the *Rule* now laid down, we are not to rest in our own *Private Judgments* for the Sense of the Scripture, but from Them learn what was the Sense of the Church in the Purest Times: And by this means we shall meet in the One Best Church and Best Religion in the World.

For since for the arriving to Truth, we are to take the Sense of the Primitive Church, whosoever will pretend to know what that Church then believ'd and practis'd, it must either be done by *Oral Tradition*, or by the Writings of *Fathers* and *Historians* then living, or succeeding; (For as for the *Scripture*, it being writ in the beginning of the First Age, it can give no Account of what was done in the Times following.) Now all these lead to One Church: For what the *Fathers* here by common Consent own as the Doctrin of the *Primitive Church*, the very same is deliver'd down to us by an uninterrupted *Tradition*, as the Faith and Doctrin of the same Church.

Upon the whole Matter therefore in issue, when I hear *Modern Teachers*, as Dr. *Covel*, *Whitgift*, *Morton*, *Bunny*, *Beard*, *Reynolds*, *Field*, the *Centurists*, *&c.* unanimously confessing, that in the Ancient and most Learned *Fathers* of the *Primitive Church* they find the Doctrins of *Purgatory*, *Invocation of Saints*, *the Primacy*, *Tradition*, *Real and Corporeal Presence of Christ in the Sacrament*, *Transubstantiation*, *&c.* and then condemning these same Fathers for *teaching Errors*; *for condescending too much to the Infirmity of their Times*; *for not knowing what they Said or Taught*, *&c.* I cannot but make some Reflexion, and in my own Thoughts ask these or the like Questions: If we are to follow the *Primitive Church*, is it not likely the *Ancient Fathers* knew what the *Faith* and *Doctrin* of *that Church* was, better than our *Modern Teachers*? Can I imagine, that Dr. *Covel* can give me a better Information of what was done in those *First Ages*, than St. *Augustin*:

gustin: that Mr. *Bunny* and *Beard* deserve more Credit as to this, than St. *Cyprian* and St. *Chrysostom*? Have not I more reason to think, that *Field* and *Morton* are mistaken in condemning St. *Ambrose* and St. *Jerom*; than that such Eminent *Fathers*, reverenc'd by the Faithful of all Ages, were drawn headlong into Error, as they charge them?

And again: If *Anacletus, Xystus, Ignatius, Irenæus, Cyprian, Cyril, Gregory Nyssen, Nazianzen, Basil, Ambrose, Augustin, Jerom, &c. had corrupted the Doctrin of the Apostles, had encourag'd Superstition, hade made Innovations*, as *Moderns* now accuse them: is it not likely the *Pastors* and *Governors* of the *Church* then in being would have reprov'd and condemn'd them? Was there not at that time a *Church*, which in *General Councils* did examine and anathematize all *Innovations*, and *Erroneous Tenets*, contrary to the Doctrin receiv'd from the Apostles? How is it possible then, all others being condemn'd, These should escape without any Censure, if their Doctrins were thus corrupt and erroneous, as they are now represented by Moderns?

I am assur'd by Learned *Protestants*, that the *Tradition* of the *Church* remain'd *Clear* and *Strong*, till after the First *Four General Councils*, the Last of which, being that of *Chalcedon* (establish'd here in *England* by Act of Parliament, *An.* 1 *Elizabeth. c.* 1.) was not held till the Year after Christ 450. I am assur'd agen by Mr. *Fulk* (in his *Confut. of Purgat. p.* 373.) that the Chuch of *Rome* in the time of *Cyprian, Tertullian, Austin, Jerom, as it was founded by the Apostles, so it continu'd in the Doctrin of the Apostles.* By Mr. *Reynolds* too (in his *Confer.* with Mr. *Hart, p.* 443.) that *The Succession of the* Roman *Bishops was a Proof of the True Faith, in the time of* Augustin, Epiphanius, Optatus, *&c.* And by *Calvin* (in his *Institut. l.* 4. *c.* 2. *sect.* 2.) where he says, that *It was a matter out of all doubt, that from the beginning, even until that time* (of Tertullian, Origen, Augustin) *nothing was chang'd in Doctrin.* And agen in his *Institutions* (*in* French, *Printed at* Geneva *by* Conradus Badius, An. 1562.) he says, *It was a thing notorious, and without doubt, that after the Apostles Age, until those Times* (of Augustin, *&c.*) *no change was made in Doctrin, neither at* Rome, *nor at other Cities.* Having this assurance from leading *Protestants*, of the Church of *Rome* continuing in the Doctrin of the Apostles till after the time of *Austin, Jerom, &c.* how is it possible that such Eminent Members,

A Papist not misrep. by Protest. p. 56.

 who

who liv'd in the time of this her Purity, should fall into extravagant *Superstitions*, should encourage *Errors*, and spread them both in their Writings and Sermons, and yet still go on without Reproof or Censure? Would not that *Last* of the Four General Councils, assembled at *Chalcedon*, have taken notice of these Doctrins, had they been so *corrupt* and *pernicious*, as now reputed by those who cry out against them? Or rather, is it not more reasonable to think, that these Doctrins of *Invocation of Saints*, *Praying for the Faithful departed*, *&c.* being *publickly* profess'd and taught, in those times of the Churches *Purity*, by her Members of greatest repute both for Vertue and Learning, and never in the least condemn'd, were then look'd upon as *Doctrins receiv'd from the Apostles*: and that 'twas not *They knew not what they did*, who then taught them; but rather such *Moderns*, who now of late have condemn'd them?

From the result of these and such like Considerations, I cannot but conclude, That, since for the finding out the *Truth of Religion*, we are to take the Sense of the Primitive Church, as the best Witness of the Apostolical Faith; 'tis much more agreeable to Reason, to be inform'd of this from St. *Austin*, *Jerom*, *Ambrose*, *Epiphanius*, *Nazianzen*, *Basil*, *Chrysostom*, *Athanasius*, *Cyprian*, *Cyril*, *Irenæus*, *&c.* than from the *Centurists*, *Beza*, *Osiander*, *Chemnitius*, *Covel*, *Fulk*, *Bale*, *Parkins*, *Fox*, *Beard*, *Trig*, *&c.* And that when *These* condemn the *Former* of *Errors*, 'tis most certain They err'd themselves, whilst trusting to their own Reason in the pretended Search of Religion, they gave not that just Deference to *Authority* they were oblig'd. And that 'tis for want of this *Modesty* (as Mr. *Crispe* truly observes) in "Mens Enquiries after Truth, there be Thousands of Errors, "which had never otherwise appear'd to disturb the Peace of "the Church. But when Men, out of Pride or Wantonness, "forsake the Guides of God's Appointment, and heap to themselves Teachers, having itching Ears, no wonder that God "should give them over to strong Delusions, that they should "believe a Lie.

Serm. p. 7.

FINIS.

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